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[Vol. XIV.

For the Christian Journal.

Convention of Vermont.

THE annual convention of the Protestant Episcopal Church in the state of Vermont, was held in St. Paul's church, Windsor, on the 26th and 27th days of May, 1830. There were present nine clerical members, and twelve lay delegates representing eight parishes. The Rev. Abraham Bronson was chosen president, and the Rev. Joel Clap secretary. Morning prayer was read by the Rev. Samuel B. Shaw, rector of Christ church, Guilford; and a sermon delivered by the Rev. Louis McDonald, rector of Trinity church, Shelburne.

The Rev. Carlton Chase, the Rev. Joel Clap, and Edward R. Campbell, esq., were appointed a committee "to examine the canons of the General Convention, with a view to ascertain whether there are any matters left by those canons to be provided for by the state convention, and as yet remaining unprovided for by this convention;" which committee subsequently made a verbal report, when the subject was recommitted to the same committee, with directions to report to the next convention.

The prudential committee, by their president, the Rev. Carlton Chase, presented the following report, which was read and accepted:—

"Your committee report, that it is not in their power to lay before you any important facts relative to the Church lands in this state. Few settlements have been made, and few leases executed since the last report. Still the business seems to be moving gradually towards a conclusion. And perhaps it is not in the power of the agencies concerned to hasten it. Many obstacles have occurred, of a very

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peculiar nature, which scarcely any thing but time and a slow progress of events could remove.

"A very important suit, which was pending, at the last convention, before the supreme court of the United States, has been decided in favour of the society. It became necessary, however, in consequence of certain papers not being seasonably communicated by that court to the circuit court recently held in Windsor, that both that suit and certain others should be continued, for final trial and judgment, to the October term of the circuit court.

"The committee, in compliance with a resolution of the last convention to that effect, have done what they could towards furthering the views of the convention with respect to a more prompt and efficient agency. They met at Middlebury in October last, with the bishop, standing committee, and general agents, to devise measures with that view. Sundry important papers were prepared to be laid before the society in England. Those papers, owing to causes not within the control of the present explaining power of your committee, were not finally executed. That matter lies, of course, nearly as it did a year since. We regret the delay exceedingly, and hope it can be satisfactorily explained.

C. CHASE,

May 26, 1830.

For the Committee."

The following resolution was passed:

"Resolved, That the prudential committee be and they are hereby directed to prosecute the measures heretofore intrusted to their management, in relation to the agency of the "society's lands," so called, in this state; and also that they be authorized to fill any vacancy which may occur in the board of trust heretofore nominated."

The following gentlemen were elected the standing committee for the year ensuing:—The Rev. Abraham Bronson, the Rev. Joel Clap, the Rev. Carlton Chase, the Rev. Sylvester Nash, the Rev. Samuel B. Shaw.

The prudential committee for the ensuing year was appointed, and is composed of the following persons:—The Rev. Carlton Chase, Edward R. Campbell, the Rev. Joel Clap, John A. Pratt.

The following persons were elected delegates to the General Convention:—The Rev. Abraham Bronson, the Rev. Carlton Chase, the Rev. Joel Clap, the Rev. Sylvester Nash, the Hon. Dudley Chase, George Cleveland, Alexander Fleming, and Cyril Fuller.

From the parochial reports presented to this convention we collect the following aggregate:—Baptisms (adults 21, children 26, not specified 62) 109—Marriages 41—Communicants 614—Funerals 50.—The Church in this state is yet in its infancy, and though the prospect in one or two of the parishes is cloudy and disheartening, yet the reports show, on the whole, an improving and enlivening state. Sunday School, Missionary, Common Prayer, and Tract Societies are established, and are generally represented as prosperous. The following extract from the report of the state of St. James's church, Arlington, will be read with interest:—

"The temporal prospects of the parish were never more encouraging; to use the language of a member of the parish, 'every thing to which we put our hands, connected with the wellbeing of the Church, prospers.' The church is rapidly building, and though it is of stone and entirely Gothic, we anticipate finishing it in less than a year. For commodiousness and beauty it will not be exceeded by any in the state. We regret to say that the religious condition of the parish is not equally flattering. We are not, however, without some encouragement in this respect. A convenient lecture-room, in which we now assemble, is crowded every Sabbath. The congregation listen to the preaching of the word with apparent seriousness. Besides the regular services on the Sabbath, we have had a Bible class on Sabbath evenings, consisting of thirty-five members.—The minister has held meetings in different parts of the parish, and is encouraged to continue this practice by the serious attention of the people."

The next annual convention is to be held in St. James's church, Arlington.

For the Christian Journal.

Convention of Rhode-Island.

We have not been favoured with a copy of the journal of the convention of the state, and are therefore unable to give an abstract from an authorized source. We learn, however, from an account published in the Philadelphia Recorder, and credited there to the *Microscop*, some particulars, from which we abstract the following:—

The convention was held in St. Michael's church, Bristol, on Tuesday, the 8th of June, and was attended by the Right Rev. Dr. Griswold, bishop of the Eastern Diocese, and eight clerical members, and twenty lay delegates, representing all the churches in the state. Divine service was performed by the Rev. Lemuel Burge, rector of St. Paul's church, North-Kington.—The Rev. Samuel Fuller, jun., minister of Grace church, Providence, was elected secretary.

With the view of rendering the sitting of the convention more useful and interesting, a resolution was passed, that, in addition to the convention sermon, a sermon on missions be preached the evening of the first day of the convention, and a sermon on Sunday schools, the morning of the second day; the design being to continue the convention two or more days, to give more time for disposing of the business, and to bring together a greater number of the friends of Episcopacy in the state.

The committee on Sunday schools reported that a state union, composed of six schools, had been formed; whereupon a resolution was passed, approving of the establishment of the Rhode-Island Protestant Episcopal Sunday School Union, auxiliary to the general society, and recommend to the several Episcopal Sunday schools in the state to become members of the union.

The following gentlemen were appointed the standing committee for the ensuing year, viz. The Rev. Nathan B. Crocker, D. D., the Rev. Salmon Wheaton, the Rev. George Taft, the Rev. Samuel Burge, the Rev. John Bristed, the Rev. Lemuel Fuller, jun., the Rev. G. W. Hathaway; and Messrs. Stephen T. Northam, David Le-favour, Lemuel C. Richmond, Alexander Jones, George Pierce, George S. Warwell, and William A. Shaw.

The following gentlemen were chosen delegates to the General Convention, viz. The Rev. Nathan B. Crocker, D. D., the Rev. Salmon Wheaton, the Rev. George Taft, the Rev. John Bristed; and Messrs. Stephen T. Northam, John De Wolfe, jun., Alexander Jones, and David Wilkinson.

The parochial reports, it is said, present "an encouraging account of the condition of the churches.—The whole number of communicants is about 700.—At

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Warren a beautiful edifice has been erected, and will soon be ready for use.—The cause of Episcopacy has at no time been so flourishing in this state as at the present.—A depository of Sunday school books has been established at Providence, in connexion with the state union; and libraries for the use of the schools are found in nearly every parish.—Most of the parishes have established state missionary societies.—Many persons attached to the services of the Episcopal Church are suffering in different parts of the state, for want of regular or even occasional preaching. The convention considered it highly important that a renewed zeal and energy should be infused into all the churches, in promoting the missionary cause in the state."

The next annual convention is to be held in Newport.

For the Christian Journal.

Convention of New-Jersey.

THE forty-seventh annual convention of the Protestant Episcopal Church in the state of New-Jersey was held in Trinity church, Swedesborough, on Wednesday, the 26th of May, 1830. There were present the Right Rev. Bishop Croes, and nine clerical members, and thirty lay delegates, representing twelve parishes.—Morning service was read by the Rev. William R. Whittingham, rector of St. Mark's church, Orange, and a sermon preached by the Rev. Benjamin Holmes, rector of St. Peter's church, Morristown. The Rev. John Croes, jun. was elected secretary; after which the bishop delivered the following address:—

*"My Brethren of the Clergy,
and of the Laity,*

"It is with mingled emotions of gratitude and pleasure that I meet you, assembled at this time and place: of gratitude to the Divine Being, who has, in his infinite goodness, so prolonged my days, that I have been permitted lately to complete the fortieth year of my ministry; and of pleasure, that the sacred temple in which we have now assembled, was the scene of my first, but feeble efforts, in the holy work to which I was ordained, and where I still perceive, with affectionate regard, the well-remembered countenances of a few of those who, at that remote period, were regular attendants on my ministrations—not, however, without the melancholy feelings which accompany the reflection that so many others have been deposited in those mansions of the dead."

"In making to you the annual statement required by the canons, of the condition of the Church in the diocese, I shall begin with detailing to you the several congregations which I have been enabled, through the divine goodness, to visit during our last conventional year.

"The burying-ground of the church at Swedesborough.

The congregation of St. James's church, at Piscataway, was the first I visited; then followed that of St. Mark's church, at Orange—St. Peter's, at Morristown—St. Matthew's, at Jersey-City—the Episcopalian at Bordentown—St. Mary's church, at Colestown—the Episcopalian at Camden—St. Michael's church, at Trenton—St. Mark's, at Orange, a second time—Christ church, at Newton—St. Luke's church, at Hope—St. James's, at Knowlton—St. Paul's, at Paterson—St. Mary's church, at Burlington—St. Andrew's, at Mount-Holly—Trinity church, at Newark—St. Thomas's church, at Alexandria—Christ chapel, at Belleville—St. John's, at Elizabeth-Town—St. Peter's, at Spotswood—St. James's church, at Piscataway, a second time—St. Mark's church, at Orange, a third time—St. Paul's church, at Camden—St. Stephen's church, at Mullica-Hill—St. Thomas's church, at Glassborough—St. John's church, Salem—and Trinity church, at Swedesborough.

"Of the condition of the first of the churches named, viz. St. James's church, Piscataway, it gives me great satisfaction to say that it never has been so favourable as at present. Though it has existed many years, at no time before this did it enjoy the services of a resident clergyman; and for the last forty years, with rare exceptions, it has been dependent for the services of the sanctuary, and the preaching of the divine word, on the occasional supplies of missionaries. Since the Rev. Mr. Douglass has taken up his residence among them, the congregation, by his zeal and diligence, has been re-organized, the church finished, thoroughly repaired, a gallery constructed, and the whole painted externally and internally. The congregation also has increased, and the services are performed with becoming order and solemnity. We hope, with the divine blessing, that its spiritual progress will likewise keep pace with its temporal prosperity. In my second visit to that church in November last, I administered confirmation to eight persons.

"Of the recently instituted church at Orange a similar commendation may be given, as it respects the zeal and diligence both of its rector and members. In one of my visits, besides the office of preaching, which I usually perform, I had the satisfaction of administering the holy rite of confirmation to eighteen persons in that new congregation. In the last one, which took place on the 17th of December, 1829, I admitted the Rev. William R. Whittingham, a deacon, and rector-elect of that church, to the holy order of priesthood, assisted by the Rev. John Croes, jun., the Rev. Benjamin Holmes, the Rev. Birdsey G. Noble, and the Rev. Henry P. Powers, of New-Jersey, and the Rev. J. F. Schroeder, of the diocese of New-York. On the following day, I instituted Mr. Whittingham into the rectorship of the same church.

"At my visit to St. Peter's church, at Morristown—the congregation of which, though not large, is very respectable and flourishing—I preached on Sunday, the 25th of June, and had the gratification of administering the rite of confirmation to eighteen persons in that recently constituted church. On the Tuesday following, I instituted the Rev. Benjamin Holmes into the rectorship of that church, and also preached on the occasion.

"St. Matthew's church, Jersey-City, I am happy to state, is constantly improving. Its

members increase. The building appropriated to divine service is rendered more convenient, and is suitably adorned. The Rev. Dr. Barry, their minister, now resides among them, and is zealous in the promotion of their spiritual welfare. The congregation have it in contemplation also, at no very distant day, to erect a church edifice of much larger dimensions, and in a style of architecture much superior to the present one.

"The church, denominated St. Mary's, at Colestown, it is much to be regretted, is now, and has been for some time, vacant, and of course is not making progress. From this discouraging condition, I have good ground to hope, it will shortly be in some degree relieved.

"The Episcopalians at Camden, with becoming zeal and energy, have, since I visited them the first time, organized themselves into a church, under the name of St. Paul's church at Camden, as you have already been informed, and have become incorporated. Through the kindness of several of the clergymen of Philadelphia, they have enjoyed the services of the sanctuary almost every Sunday afternoon, for several months.

"Since my visit to St. Michael's church, Trenton, in August last, the Rev. William L. Johnson has resigned the rectorship of that church, and removed to the diocese of New-York. The congregation have not yet procured a successor to him, and of course are vacant. This state of things, however, I hope, will not long continue.

"In my visitations to the churches at Newton, Hope, and Knowlton, in Sussex and Warren counties, I found the first of these, under the administration and through the exertion of its respectable rector, improved in its temporal and slowly advancing in its spiritual affairs.

"At Hope and Knowlton, although at that time entirely vacant, the circumstances of those churches had experienced no deterioration, through the zeal and exertions of a very respectable member, and occasional supplies of ministers. Since my visit, they have enjoyed for a few months the whole services of a resident missionary, the Rev. Richard Salmon, of the diocese of New-York, who occasionally officiates also at Christ church, Johnsonburgh, and to the Episcopalians at Belvidere.

"Of the condition of St. Paul's church at Paterson, I regret to remark that it has experienced some depression. The Rev. John Croes, jun. has resigned the rectorship of that church, and removed to Newark, where he has charge of the academy. In my visit to that church in September last, besides preaching twice and performing the office of baptism, I administered the rite of confirmation to sixteen persons.

"St. Mary's church at Burlington continues to prosper, and the exertions of the ladies for the increase of the missionary fund merit all praise.

"St. Andrew's church, Mount-Holly, under the uniform administration of its rector, keeps on in the even tenor of its way.

"Trinity church, Newark, has been destitute of a rector since December last, when the Rev. H. P. Powers resigned his charge of that church, and has now left the diocese. The Rev. John Croes, jun., at the request of the church wardens and vestrymen, officiates at

present at that church, under the character of a missionary.

"St. Thomas's church, at Alexandria, which I visited in October last, although it had been almost entirely destitute of the services of the sanctuary for some time, is at length partially supplied by the Rev. William Douglas, the minister of St. James's church at Pottawamy, who acts also as a missionary to that church, and to Trinity church, Woodbridge.

"The condition of Christ chapel at Belleville has not improved since the last convention.

"The appearance of St. John's church at Elizabeth-Town is much improved, and its conveniences increased, by the additions and repairs which have been made to it, especially by the construction of a new and very commodious vestry-room. The congregation continues flourishing. The Rev. Binyah G. Noble, late of the diocese of Connecticut, presented to me, in July last, the testimonial from the Right Rev. Dr. Brownell, bishop of that diocese, necessary, by the 31st canon, to his admission into this diocese, and received from me a certificate of his admission into it. Since then, I have received a certificate from the church wardens, of his being elected rector of that church.

"St. Peter's church at Spotswood has undergone no material change since my last address. It preserves its standing, under the charge of its industrious rector, the Rev. Mr. Ward. That gentleman, however, has found it expedient to discontinue his services at St. Peter's church, Freehold.

"St. Stephen's church at Mullien-Hill, and St. Thomas's church at Glassborough, both continue vacant, and there is but little prospect at present of their being supplied.

"St. John's church at Salem I found flourishing under its new rector-elect, whom, on the 24th instant, I instituted into the rectorship of that church.

"The church in this place, which I last visited, presents no material change in its temporal or spiritual circumstances since the period when I last addressed you on the state of the churches generally, except as to the dissolution of the connexion which existed between them and their late rector, the Rev. Simon Wilmer.

"Christ church at New-Brunswick, under my particular care as rector, has made some advancement both in the number of its attendants and the frequency with which they attend at the regular periods of public worship. It is hoped also, that its spiritual condition is improved since the last convention. In the present month I administered the holy rite of confirmation in that church, at which twenty persons presented themselves, either to confirm or renew their baptismal covenant.

"Besides the change already mentioned in the removal of ministers from, and reception into the diocese, the following have taken place within the year:—

"The Rev. Christian F. Cruise has removed into the diocese of Connecticut.

"The Rev. Eli Wheeler has resigned the rectorship of Christ church, Shrewsbury, and his other charge at Middletown, and removed into the diocese of New-York.

"The Rev. Simon Wilmer has resigned the rectorship of Trinity church at Swedesborough, and removed into the diocese of Maryland.

"The Rev. William Chaberton, lately residing at Burlington, has removed into the diocese of Pennsylvania.

"The Rev. Harry Finch, late of the diocese of Connecticut, has removed to this diocese, produced the canonical certificate, and been admitted into it as a presbyter. Since his admission, he has been elected rector of Christ church at Shrewsbury.

"The Rev. James G. Ward, a coloured man, lately a deacon of the diocese of Pennsylvania, has, by a letter dimissory from the Right Rev. Dr. White, bishop of that diocese, been admitted into this.

"The Rev. Norman Nash, late a presbyter of the diocese of Pennsylvania, has, since the commencement of this session, presented to me, from the right reverend the bishop of that diocese, the canonical certificate required in cases of ministers removing from one diocese to another, and has in consequence been admitted into this diocese. He will also be considered, from this time, as the officiating minister of this church.

"The number of persons confirmed in this diocese, since the last address was delivered, is eighty.

"It affords me pleasure to say, that three persons have been admitted as candidates for holy orders, viz. Edward E. Ford, Peter L. Jacques, and Reuben H. Freeman.

"One person only has been admitted to holy orders, namely, the Rev. William R. Whittingham to the priesthood.

"There have been three institutions, that of the Rev. Benjamin Holmes, the Rev. William R. Whittingham, and the Rev. Henry M. Mason.

"From the preceding statement of the affairs of the Church in this diocese, although more congregations than is usual have become vacant since the last meeting of this body, some of which are still unsupplied; yet, in other respects, it does not appear to have suffered any declension; on the contrary, the congregations have increased in number, by the institution of St. Paul's church, at Camden. Besides, more churches enjoyed the stated services of the sanctuary now than there did two years since. There can be but little doubt also, that some of the churches that have become vacant within the last few months, will shortly be supplied.

"The fund constituted many years since, in this diocese, for the relief of the widows and children of those deceased clergymen who, during their lives, contributed to its increase, is continually augmenting, and now amounts to thirteen thousand dollars.

"The missionary fund, which has been long in operation, and has been the instrument, under the divine blessing, of preserving and increasing the Church in the diocese, has as yet experienced no diminution, and it is hoped will long continue to prosper.

"It is with regret that I cannot say that the same favourable conditions exist with respect to another fund belonging to the diocese—I mean the fund instituted about fourteen years since, for the purpose of enabling the bishop to visit the churches under his care. This fund commenced by donations solicited from the members of the most wealthy congregations; but it was found that a sufficient sum could not be obtained in this mode, the interest of which

would suffice to meet the amount annually appropriated to the bishop; the convention therefore resolved at its session, held in this church, in the year 1819—^d That it shall be the duty of every minister of the Church in this state, to cause a collection to be made for the Episcopal fund, in the church or churches in which he regularly officiates, some time between the first of August and the first of November yearly; and if convenient, to preach a sermon suitable to the occasion. In case of the meeting of the convention in any church, the collection for that year shall be made there, at the time of such meeting. For vacant congregations, the collection for the above purpose shall be made, either by the missionary, or by some clergyman who may visit such congregations, at whatever time of the year it may be found convenient.

"The collections directed by this resolution were, at first, pretty generally made; and the amount was sufficient not only to make up the deficiency in the avails of the fund, but to add to the fund itself. Latterly, however, the collections, in many instances, have been so much neglected, that not only the fund has received no additions, but the appropriations, yearly made by the convention, can scarcely be met by the income accruing from the fund and collections together.

"The convention, I hope, will take the subject into consideration, and recommend that more attention be paid at least to the duty of causing collections to be made, that the permanent fund, so important to the Church in the support of succeeding bishops, may in future continually make progress.

"In the performance of my various duties in the recess of the sittings of our convention, I have attended to those which arise from my office as a trustee of the General Theological Seminary of our Church. The annual meeting of the board took place in June last, which was followed by the examination of the students, and the commencement of those who had finished their course; during all which period I was present. The performances of the students gave general satisfaction. The institution promises to continue to be, as it already has been, of great advantage to the character and usefulness of our primitive and apostolic Church. Among the sources of gratification to its friends, and to the members of the Church generally, is the great improvement of its funds by the munificent bequest of the late Frederick Kohler, esq., of Philadelphia, at a time, too, when considerable anxiety existed in the minds of its friends for its future support.

"This donation, as it may not come into the possession of the trustees for several years, should not, however, cause us to forget the defective means of its present support, and the necessity of our exertions to supply the deficiency.

"It must be gratifying also to the members of the Church in this diocese, that the sum attempted to be raised, by a resolve of the convention, to establish a scholarship in that seminary, has succeeded, and that it is nearly all collected; the whole of which will be deposited in the treasury of the seminary in a few weeks, when a detailed report will be made of it.

"In August of last year, the triennial General Convention of our Church met in Philadel-

phia, at which I attended in my place in the house of bishops. The four clerical and three of the four lay deputies of this diocese attended, and took their seats in the house of clerical and lay deputies. Two new dioceses were admitted into union with the convention, viz. that of Kentucky and that of Tennessee, both lately organized. Eighteen dioceses were represented. Nine bishops, forty-seven clerical and thirty-seven lay deputies were present. Sixty-four other clergymen of our communion, from several dioceses, were also present, and were permitted to take seats in the house of clerical and lay deputies, during the hours of business. From the reports which were presented from the several dioceses, the condition of the Church appears to be continually improving, both as it respects increase of number, zeal, and piety.

"In the course of the session, the interesting circumstance of the consecration of an assistant bishop for the diocese of Virginia took place. The person consecrated to that sacred office was the Rev. William Meade, D. D., a presbyter of that diocese.

"The satisfaction produced by that event was, however, in a few months considerably damped by the distressing intelligence of the death of the Right Rev. Dr. Ravenscroft, bishop of the diocese of North-Carolina. The removal of this great and good man from the scene of his earthly pilgrimage will long be regretted by the ministers and people of our communion generally, but especially by those of his diocese, who had witnessed his distinguished usefulness in the Church, his energetic and impressive manner in the pulpit, and his great faithfulness in the discharge of all the duties of his eminent station.

"But, notwithstanding afflictions of this depressing character are permitted by Divine Providence to break in upon our otherwise prosperous course, and in some degree interrupt the pleasure and joy resulting from it; yet, since we continually experience so many other favours, so many sources of gratification and causes for thankfulness, the former ought to be submitted to, with patience and resignation to the will of our heavenly Father; and not be suffered to discourage or check our endeavours to promote, as far as depends upon us, the further prosperity and increase of the Church of our blessed Lord, of which, we humbly trust, our Church is a part.

"JOHN CROES.

"Swedesborough, May 26, 1830"

St. Paul's church, Camden, was admitted into union with the convention.

The following gentlemen were appointed the standing committee for the ensuing year, viz. The Rev. John Croes, jun., the Rev. James Chapman, the Rev. John M. Ward, the Rev. Benjamin Holmes, and Robert Boggs, Dr. Edward Carroll, James Parker, Joseph Marsh. And the following gentlemen were elected delegates to the General Convention, viz. The Rev. Dr. Wharton, the Rev. John Croes, jun., the Rev. Clarkson Dunn, the Rev. John M. Ward, and Messrs. Charles C. Stratton, Thomas Sinnickson, Mark W. Collet, George C. Thomas.

A resolution was passed, recommending to the congregations that are not yet incorporated, "to avail themselves, as soon as convenient, of the opportunity afforded them by an act of the legislature for that purpose, passed February 17, 1829."

The report of the proceedings of the standing committee was presented, and accepted.

The missionary fund was reported at \$3805 61, and the Episcopal fund at \$1930.

The missionary reports, altogether cheering to the good cause, present the following aggregate:—Baptisms (adults 50, children 119, not specified 51) 220—Marriages 68—Communicants 697—Funerals 99.

Sundry amendments to the constitution of the Diocesan Sunday School Society were reported as having been adopted by the society, which, on motion, were concurred in by the convention; as was also the expunging of the ninth article of the constitution of the same.

A resolution was passed, requiring of the clergy a more punctual performance of their duty in relation to the Episcopal fund, as alluded to in the bishop's address.

The church in this diocese consists of the bishop, fifteen presbyters, and two deacons, one of them, the Rev. James C. Ward, being a coloured man.

The next convention will be held in Spotswood, on the last Wednesday in May, 1831.

For the Christian Journal.

Convention of Virginia.

THE annual convention of the Protestant Episcopal Church in the diocese of Virginia, was held in the church in the town of Winchester, on Thursday, Friday, and Saturday, the 20th, 21st, and 22d days of May, 1830. It was attended by the Right Rev. Dr. Meade, assistant bishop of the diocese, who, in the absence of the Right Rev. Bishop Moore, took his seat as president of the convention, and twenty-four clerical members, and thirty-seven lay delegates, representing thirty-three parishes. Morning prayer was read by the Rev. Edward C. McGuire, rector of St. George's parish, Fredericksburg, and a sermon preached by the Rev. Nicholas H. Cobbs, rector of Russel parish, Bedford county.

Christ church, in the city of Richmond, formerly a part of Henrico parish, was admitted into union with the convention, as a separate and distinct church.

A pastoral address from Bishop Moore was received and read, and is as follows:—

"To the Convention of the Protestant Episcopal Church—Diocese of Virginia.

"DEAR BRETHREN,

"In conformity with the canons of the Church, I hereby present you with an account of my labours during the last year.

"Immediately after my recovery from the illness with which I was confined the last spring, in the county of Orange, I repaired to Fredericksburg, at which place I preached, and admitted to the order of deacons Mr. N. Osgood. I then continued my journey through the Northern Neck of Virginia, in company with the Rev. Mr. Peet and Mr. M'Guire; preaching in the churches in the county of King George, and at Mattox-Bridge, in Westmoreland—at the court-house, Richmond county—in White Chapel and Christ church, Lancaster county—at the church and court-house, Northumberland county—at Wicomico church, in Westmoreland—and again passing through Richmond county, the Rev. Mr. Peet fulfilled an appointment which had been previously made for him. We then crossed the river to the town of Tappahannock, in the county of Essex, at which place I preached and administered the Lord's supper. From thence we passed on to Mr. James M. Garnett's, and the next day Mr. Edward M'Guire preached in Vester's church, in that neighbourhood; after which I administered the Lord's supper, and admitted to the holy order of the priesthood the Rev. Caleb J. Good. Leaving Mr. Garnett's, I visited Mr. Waring's family, and lectured at his house. On this tour of May and June, I was much assisted by the labours of the Rev. Mr. Peet and Mr. John M'Guire. The congregations were, in general, large and attentive, and in some instances appeared to be deeply impressed. They are anxious to procure the services of clergy men, and I have no doubt would endeavour to yield them a comfortable support.

"In the month of October I visited the counties of Dinwiddie and Brunswick, in company with the Rev. Mr. Lee, Mr. Jones, Mr. Steele, Mr. Syme, and Mr. Grammer. I preached in Sapony church on a week day, after which we repaired to Brunswick court-house, where we passed several days, the clergy preaching in turn to very respectable and attentive congregations. On Sunday we held three services: in the morning I preached, consecrated the church, held a confirmation, and administered the Lord's supper; two of the brethren followed in the afternoon and evening: part of the day there were numbers who could not obtain seats, and the assemblies were solemn and attentive. I then visited Petersburg, and officiated in that place.

"In November I visited and preached in Prince George, Surry, Suffolk, Nansemond, and Isle of Wight counties. In the church in Surry county the congregation was very large, and in Suffolk and Isle of Wight also. The sacrament of the Lord's supper was administered in several of the above mentioned places, and the Rev. Mr. Grammer and Mr. Empe also preached. The Rev. Mr. Cole and Mr. Jones were also in company with me.

In December I preached and lectured in Hampton, consecrated the church, which had been very comfortably repaired, and administered the Lord's supper. The congregation was large and attentive.

"In January I visited Portsmouth, preached to a very large congregation, consecrated a handsome church lately erected, admitted the Rev. Mr. Goldsmith to the holy order of the priesthood, and administered the Lord's supper. In Norfolk I preached, and administered the rite of confirmation to 15 or 16 persons. In the present month I again visited Portsmouth, and instituted the Rev. Mr. Wingfield; and in Norfolk I also preached.

"In addition to the above duties, I ordained, in July, Mr. Henry B. Goodwin deacon. In November I also ordained Mr. Cleaveland a deacon; and in April I admitted to the same office Mr. Leonidas Polk. I have also preached in Gloucester and in Hanover counties.

"Seventeen counties visited, four deacons ordained, two admitted to the priesthood, three churches consecrated.

"With my sincere prayers that your association may be blessed with a sense of the divine presence, I remain, dear Brethren,

"Your friend and pastor,

"RICHARD CHANNING MOORE.

"Norfolk, May 16, 1830."

The report of the Right Rev. Bishop Meade was also read, as follows:—

"It becomes my duty, brethren and friends, to add to the report just read, an account of those Episcopal acts which I have performed, in compliance with the wishes of him to whose assistance you have been pleased to call me.—The first official act which it became my duty to discharge, was the consecration of the church in which we are now assembled, to the worship of Almighty God. This was done on the 30th of October, 1829, in the midst of a large and attentive congregation, and with the aid of seven of my brethren of the ministry, from our own and the neighbouring diocese of Maryland. It is hoped that the occasion, and all the holy exercises thereof, were not without some good effect. The sight of a building so happily adapted to all the purposes for which it was erected, and constructed according to a style of architecture so suitable to houses of public worship, and the setting apart the same, according to such solemn and impressive forms, from all worldly and common uses, to the sole purpose of honouring God and promoting the immortal interests of men, were well calculated to produce a salutary effect on the minds of all present. The services were continued for three days, and appeared still to interest the numerous attendants. On the morning of the Sabbath, we united in the Lord's supper; in the afternoon I baptized four infants, and in the evening the services were closed. In about five weeks afterwards I made a visit to Berkeley county, preaching three times in Martinsburg, and twice at Hedge's chapel; also once at Bunker's-Hill, in the church which is under the care of the Rev. Mr. Jackson, of Winchester. While in this county, I administered the Lord's supper and the ordinance of baptism at Hedge's chapel. The Rev. Mr. James Tyng, from the diocese of New-England, has accepted a call from this parish, which has now for some time been destitute, and it is hoped, by the blessing of God, will be an instrument of good to it.

"On Monday, the 30th of November, I commenced a visit to some of the middle coun-

ties of the state. On the evening of that day I preached at Woodstock, where we have a few attached friends to our communion. I made an effort to reach Harrisonburg the next day, in order to preach in the evening, but failed in consequence of the state of the roads, which had been rendered heavy by the rains of the preceding day.

"On Wednesday evening I reached Staunton, and preached to a full house. The three following days were spent in performing religious services by myself, the Rev. Mr. Jackson, of Winchester, and Mr. Charles H. Page, of Amherst. During which, beside the various services in Staunton, we preached at a Lutheran church twelve miles distant, and at Waynesborough. On Saturday evening, after having preached on the subject in the morning, I administered the rite of confirmation to ten persons. On the next morning, after preaching an ordination sermon, I admitted to the order of priests the Rev. Ebenezer Boyden, and to the order of deacons Mr. Adams, two students from our Virginia seminary. It gives me pleasure to be able to state to the convention, that the prospects of our Church in Staunton appear to be truly encouraging. The services of the minister are highly acceptable, and by the blessing of Heaven we may expect the happiest results from them. It is contemplated during the present year to erect two new brick churches, one in Staunton, and one in the neighbourhood. Having performed the duties required at Staunton, I proceeded up the Valley to Botetourt, preaching once only by the way, at Greenville, about twelve miles from Staunton. On Wednesday I reached Fincastle, and preached there that evening and the following morning. I was here met by Mr. Cobbs, who remained to preach in Fincastle on Thursday evening, while I went to the neighbourhood of a church about twelve miles distant, where I preached on Friday and administered the rite of confirmation to two persons. The Rev. Mr. Stephens having left Fincastle, it is at present without an Episcopal minister. The Rev. Mr. Cobbs has, however, extended his labours to this county, and promises to continue them until a more regular supply can be obtained. We have some warm friends and a few interesting members in this county, whom it is our duty to cherish. On Friday evening, the Rev. Mr. Cobbs and myself were engaged in religious exercises at the house of Mr. Watts, and the next morning set out for Liberty, the county town of Bedford, which we reached in time for service in the evening. On the next day, which was the Sabbath, I preached to a large congregation in that place, and administered the rite of confirmation to seven persons. On Monday I preached to a large assembly at a private house some miles distant, and confirmed three; on Tuesday preached at Trinity church, and confirmed nineteen; on Wednesday preached at St. Stephen's, confirming thirteen; and on Thursday preached at New-London, near the residence of Mr. Cobbs. I cannot leave this parish without noticing how the rich blessing of Heaven has been poured out on the zealous exertions and affectionate preaching of Mr. Cobbs. But a few years since, and there were not more than two or three communicants in the county, and not a place of public worship belonging to the church; now there are more than seventy communi-

cants, and three places of public worship, where service is regularly performed, besides many private houses which are freely thrown open for religious exercises. But what is for more important is, that good evidence is afforded of the prevalence of real piety; and it is pleasing to perceive the animation and holy zeal with which the services of the Church are conducted. From this parish I passed into that of the Rev. Mr. Osgood, in Campbell county, preaching at the court-house on Friday to a small congregation, and on Saturday and Sunday at St. John's church, to large ones. On Saturday the church was consecrated, and on Sunday eight persons were confirmed. The congregation in Campbell has been collected, and the church built, during the last two or three years, by the disinterested and laborious efforts of the Rev. Mr. Osgood, who, while supporting himself by the care of a school, has devoted all his spare time to the duties of the ministry. From Campbell I passed into Pittsylvania in company with Mr. Cobbs, who preached on Monday evening at Dr. Slaughter's, where we were met by the Rev. Mr. Dresser, from Halifax. On Tuesday I preached at Greenfield meeting-house, in the neighbourhood of Mrs. Coles, an aged and very attached member of our Church, who has, for the last thirty years, been deprived of the privilege of communing according to those edifying and venerable forms in which, during her earlier years, she had been accustomed to commemorate the dying love of her Redeemer. She lives surrounded by her children and descendants, who still are determined to adhere to the good old ways of their ancestors, and who, by the blessing of God, may prove the foundation of an Episcopal church in that county. In company with the brethren already mentioned, I spent the evening at the house of Mrs. Coles in religious services, first baptizing one of her grand-children, then confirming her youngest daughter, and afterwards administering the Lord's supper to herself, her daughter, and others present, taking care to show how, according to the structure and principles of our Church, these several services followed each other, and by regular gradation conducted the infant member of Christ's flock up to the stature of the fulness of the perfect man in Christ Jesus. The Rev. Messrs. Osgood and Dresser have promised to watch over and cherish our little hope in this region, and 'though our beginning be small, our latter end may greatly increase.' On the day following, I preached to a large congregation at Pittsylvania court-house, on my way to Halifax, which I reached on Thursday. The three following days were spent in religious services at Halifax court-house, at General Carrington's, and at the Brick Church. On Friday, which was Christmas day, I preached at the court-house to a full house, and administered confirmation to ten persons. I was peculiarly gratified at beholding the order and sobriety which prevailed in the village, on a day which, though originally set apart for the holiest of purposes, has too generally been perverted to licentiousness and crime. This, I was informed, is to be in a great measure ascribed to the exertions of some zealous advocates for the cause of temperance societies, who are labouring in that region with a devotion worthy of the subject. On the following Sabbath I preached at the Brick Church, and, assisted by the Rev. Messrs. Cobbs and

Steele, admitted Mr. Charles Dresser to the order of priests. It will be gratifying to all the friends of the Church to learn that, under the faithful and diligent ministry of Mr. Dresser, it is rising in the general esteem in this region. A new brick church is nearly completed at the court-house, and another of wood is in progress in the county, though the latter is not entirely the property of our denomination. From Halifax I passed over into Mecklenburg, where I preached at St. James's church, on Tuesday, to a small congregation, administered the rite of confirmation to seven persons, and spending the evening at old Mrs. Nelson's, preached and administered the holy communion. Our assembly, both morning and evening, was rendered smaller than usual by heavy falls of rain, which made the roads and watercourses difficult of passage. I returned through Charlotte into Campbell, calling at Mr. John Henry's, who lives at the ancient seat of his father, Mr. Patrick Henry, the well known friend of his country, of religion, and our Church. His widow and children still retain their attachment to the Church, and some of them are worthy members of the same. On the evening of the last day of the year I reached the house of Mr. Spotswood Henry in Campbell, and preached at the same to a considerable collection of the neighbours. On the next morning, in company with Mr. Osgood, I proceeded to Lynchburg, where I preached in the evening. The two following days were spent in preaching the word and administering the ordinances of religion, by the Rev. Mr. Osgood and myself, to full and attentive congregations, during which time I baptized one adult and several children, confirmed twenty-two persons, and administered the Lord's supper to a large number. God has blessed the disinterested labours of the Rev. Mr. Smith in this place. A few years since, and we had no congregation or place of worship in Lynchburg; now we have a commodious and handsome edifice, and a very considerable and increasing congregation, in which there is a goodly number of truly pious and devoted servants of the Lord.

"My next visit was to the counties of Amherst and Nelson, under the pastoral care of the Rev. Mr. Page, and where, in the zeal, and piety, and number of his converts, is to be seen the evidence of his faithful and laborious ministry. I preached at the four different places where he regularly officiates, and admitted forty-one persons to the rite of confirmation. After preaching in Nelson at the last of the four places alluded to, I passed over into Buckingham, and reached the court-house that evening, in time to follow with an exhortation a sermon of Mr. Osgood, who had gone before me to that place. The two following days were spent in religious exercises at the Merry Oaks, and a private house in the neighbourhood, where, though the weather was very unfavourable, our congregations were large. On the first day I confirmed thirteen, and on the second administered the Lord's supper to a goodly number. The members and friends of our Church in this county have been so happy as to secure half of the services of the Rev. Mr. Osgood, who, having been released from a school, is now entirely devoted to the ministry of the word. A church, it is expected, will be built during this year in Buckingham. From Buckingham I passed into Albemarle, where, in the

neighbourhood of the Green Mountain, I spent three days, enjoying the kind hospitality of some Christian friends, and preaching at Warren, at Scottsville, and at Mrs. Carter's. I am pleased to inform the convention, that a church is soon to be erected in this part of Albemarle. On Friday evening I reached Charlottesville and preached there, as also the next morning and evening. On the Sabbath, after a sermon by the Rev. Mr. Boyden, I administered the rite of confirmation to twenty-seven persons, and the Lord's supper to very many more. I preached again that evening, and thus ended the services of the occasion. I cannot refrain from expressing the gratification which I experienced at the constant attendance and correct deportment of a large number of the young men attached to the university. My the blessing of Almighty God rest upon the institution, and make it a fruitful nursery of generous patriots, enlightened statesmen, and devoted servants of the Lord. On Monday morning I left Charlottesville in company with Mr. Hatch, and preached to a small congregation at Walker's church, about mid-day. Tarrying all night at Mr. Nelson's, we set out the next morning for Orange, and reached the court-house in time for service at noon. We were then joined by the Rev. Mr. Smith, who is officiating minister at that place. I preached on that and the following day, and took some part in the exercises of the evening, following with an exhortation a discourse by Mr. Hatch. On the second day I baptized six children before the congregation. On Thursday I reached Culpepper court-house, and preached morning and evening; in the morning admitting eleven persons to the rite of confirmation. On the following day I preached at the Fork church, where I was joined by the Rev. Mr. Woodville, under whose care the congregation is. The day was unpleasant and the congregation small. On the evening of that day I reached Fauquier court-house, where I preached the following day. On the next, which was the Sabbath, I preached at Coolingpring, in the upper part of the county; and on the evening of the same day, by the good Providence of God, was permitted once more to reach my home and family, after an absence of eight weeks; in some measure, I trust, impressed with gratitude for the high honour conferred on me, in being allowed to perform such holy duties, and for his gracious protection of me, in giving health and strength to accomplish what I had undertaken, and especially in granting such mild and favourable weather during a period of the year usually most unpropitious for religious assemblies.

"After remaining at home a few weeks, I made a visit of a few days to Alexandria, chiefly with a view to that institution which is so dear to us all, because so essential to the prosperity of our diocese, as well as conducive to the general interests of religion in our Church and country. While there, I admitted to deacons' orders Mr. Zechariah Mead, whom the bishop had requested me to ordain during my journey in the winter, but who, on account of ill health, was unable to meet me at any point of my journey. From this time until Easter Sunday I was not called on for the performance of any Episcopal acts, when, after having devoted all the Sabbaths in Lent, except one, to a series of discourses addressed to the young, and all those

who had never renewed their baptismal engagements, I admitted, at the chapel where I officiate, eight persons to the rite of confirmation. On the following day, I set out on a visit to some of the parishes of Maryland bordering on the Potomack, which I had been requested to attend to by bishop Moore, who had been invited to take them under his Episcopal charge. In the evening I reached Charlestown, in Jefferson county, where I preached. On the following day I arrived at the parish of the Rev. Mr. Rice, on the Maryland tract, where my labours in Maryland commenced; but as my report of these belongs more properly to the Maryland convention, I shall not detain you by a recital of them. After having concluded the duties required of me in Maryland, I returned homeward by the way of Romney, which I reached on Saturday, the 23d of April, preaching there that evening, and twice the following day. The Rev. Mr. Holiday Johns, from Maryland, was so good as to accompany me to that place, and assist in the performance of divine service, as also to preach once on the Sabbath. On Tuesday I preached in Zion church, about seventeen miles from Romney, and on the same evening Mr. Johns officiated at Bethell. Our members in this parish are few, but very firm and decided, and, in two of the congregations, meet on the Sabbath, where the service and a sermon are read by a layman, who was appointed to this duty some years since. Such, brethren, is the account I render of these services which I have been enabled to perform since it pleased Almighty God to allow me to labour in the highest order of the ministry of his Church. I humbly commit them to his gracious favour, and pray that they may not be altogether in vain. And I earnestly entreat all my brethren and friends who have contributed to place me in this office, and all who desire my usefulness in it, that they will lend me the aid of their counsels and their prayers, that I may faithfully and effectually fulfil the ministry which has been assigned me.

“WILLIAM MEADE,
“Assistant Bishop of Virginia.”

The trustees of the Theological School made the following report:—

“The trustees are again permitted to report, that the institution under their charge is, by the divine blessing, still in a prosperous condition. By an afflictive dispensation of God, they have been deprived for some months of the valuable services of one of the professors; but the able and assiduous efforts of his colleague have, it is hoped, prevented any serious loss to the department under his care. The prescribed course of studies has been pursued, and the usual exercises of the students performed, without interruption. The number of young men engaged in theological studies at the seminary, during the present session, has been seventeen. Three of these have already been ordained, and three more are in expectation of receiving orders during this convention. And as two were ordained before the commencement of this session, and since the last report, the whole number which will have left the seminary and taken orders during the year is eight.

“One of the professors reports to the board,

that the industry and general progress of the students has been such as to deserve his warm commendation. A spirit of harmony and brotherly love has prevailed among them, which, when connected with their exertions in Sunday schools, and other zealous efforts for the spiritual improvement of the destitute and ignorant in the vicinity of the seminary, exhibits a very favourable evidence of the sincerity and ardour of their piety.

“The junior class have, during the present session, been engaged in studying Horne’s Introduction to the critical Study of the Sacred Scriptures, and have already completed the first volume on the Evidences of Christianity; have read a small part of the second volume on Biblical Criticism, and the greater part of the third volume on Biblical Antiquities. And it is expected that they will, during the session, complete the second and third volumes, and also the fourth volume on the Analysis of the Books of Scripture. In their Greek studies they have nearly completed Archbishop Newcombe’s Harmony of the Gospels, referring in their progress to the most approved commentators. In Hebrew, they have been engaged in studying Stuart’s Hebrew Christomathy, which they will finish by the close of the session. They have also, once in every fortnight, composed dissertations on the most important arguments in support of the truth of revealed religion, which have been read before the class, and undergone the minute criticism of the professor.

“The senior class have attended, during the session, to the critical study of the Epistles, of which, with the aid of the best commentaries, they have read the two to the Thessalonians, the one to the Romans, and the first to the Corinthians. The course in Systematical Divinity has been passed over in a manner somewhat more general than usual, in consequence of the absence of the professor on whom devolved the instruction in this department; but the most important subjects in theology have been thoroughly studied.

“The treasurer’s report, which is annexed hereto, will exhibit a view of the funds now in hand. From this it will be seen that our means are, as yet, very inadequate to the permanent and efficient support of the institution. And while the board would gratefully acknowledge the divine goodness which has prospered their efforts thus far, and from past mercies would learn to rely with more confidence or future assistance, yet remembering that the purposes of God are accomplished through the agency of human means, and that his creatures are the honoured instruments by which his kingdom is to be established, they would earnestly call upon the friends of our Zion, and urge them to put forth all their energies in placing on a firmer foundation that institution from which, under God, we hope for labourers whose efforts are to change our moral wilderness into a fruitful field.”

The funds of the school were reported at \$13,965.

The committee on the Episcopal fund reported the present amount of that fund at \$5239 32.

The widows’ fund was reported at \$7610 15.

The following gentlemen were elected the standing committee for the ensuing year, viz. The Rev. Reuel Keith, D. D., the Rev. Edward R. Lippitt, the Rev. William Jackson, and Messrs. John Hooft, Edmund J. Lee, and John Gray.

The following gentlemen were elected delegates to the General Convention, viz. The Rev. Reuel Keith, D. D., the Rev. Nicholas H. Cobbs, the Rev. Henry W. Ducachet, M. D., the Rev. John Grammer, and Messrs. John G. Williams, Thomas Marshall, Philip Nelson, and James M. Garnett.

The committee on the state of the Church, by the Rev. George Lemmon, presented the following report:—

"The committee on the state of the Church beg leave respectfully to report, that the spiritual state and general prospects of the diocese, so far as they have been made known by the Episcopal and parochial reports presented to this convention, are of a character to awaken gratitude to God, and inspire the most encouraging hopes. Much, very much remains to be done to give prevalence to religion and virtue throughout our land; but what has been done already, furnishes ground of confidence that the Lord is with this branch of his Church, and that he is waiting to bless with still greater success, our faithful endeavours to do his will and promote his glory.

"Among various interesting points to which the committee might draw the attention of this convention, they will limit themselves to three. The first point is the restriction accompanying the election of our assistant bishop, by which it was declared that his election as assistant bishop should not of itself constitute him successor to our present diocesan. The removal of this restriction is, in the opinion of your committee, highly desirable. The committee will not occupy the time of this convention with a lengthened argument in support of their opinion, but will content themselves with recommending the adoption of the following preamble and resolution, adverting to the uniform practice of the Church, and to a canon of the General Convention, on the subject of assistant bishops, passed at its last meeting. That practice has been, in every instance of an election of an assistant bishop, to declare him at the same time successor to his diocesan, in case of surviving him; and the language of the canon referred to is, 'When the bishop of a diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one assistant bishop may be elected by and for said diocese, who shall, in all cases, succeed the bishop, in case of surviving.' This canon expresses in the strongest manner the sentiment of the General Convention on the subject, while at the same time it responds to the wishes of this diocese, as declared by its last convention at Charlottesville, that the General Convention would adopt some definite legislative enactment with respect to assistant bishops—wishes which the delegates of this diocese to the last General Convention were instructed to present to that body. It is not necessary to impress on this convention the respect due to the sentiment of the great council of our Church, and especially when this senti-

ment has been given in a manner accordant with our own formally expressed desire. Your committee therefore beg leave to recommend the following resolution:—

"Resolved, That the Right Rev. William Meade, who has been consecrated assistant bishop of this diocese, be, and he is hereby declared successor to our present venerable diocesan, in case he should survive him.

"The second point to which your committee would invite the attention of this convention is, the duty of adopting some measure to provide for meeting the expenditures, whether in travelling or otherwise, to which our assistant bishop is subject, as incidental to his office, and necessary to the due performance of his Episcopal duties. To devise a proper measure for this purpose, your committee recommend the appointment of a special committee.

"The third point to be adverted to, is the obligation resting, as your committee conceive, on this convention to adopt means for rendering to our diocesan a suitable remuneration for his Episcopal services. To devise such means, your committee recommend the appointment of a special committee.

"GEO. LEMMON, *Chairman.*"

On motion of the Rev. Mr. Grammer,

"Resolved, That the report of the committee be amended, by striking out from and after the words 'but will content themselves with' down to the end of the first resolution proposed by the committee, and insert in lieu thereof the following: 'recommending the adoption of the following preamble and resolution: Whereas the General Convention of the Protestant Episcopal Church in the United States have, by the fifth canon of 1829, provided that every assistant bishop who may hereafter be elected in the said Church, shall be in all cases entitled to succeed the bishop of the diocese in which he may be elected: and whereas the convention is desirous of preserving as far as possible the harmony and uniformity of the Church, and of testifying its confidence in the assistant bishop of this diocese: therefore, resolved, That the restriction annexed to the election of the assistant bishop of Virginia, be hereby removed.'

The question was then taken upon agreeing with the committee in so much of their report, as amended, as relates to the removal of the restriction annexed to the election of the assistant bishop, and the same was carried in the affirmative.

The second and third recommendations contained in the report of the committee on the state of the Church, were referred to a select committee, who reported resolutions towards attaining the objects in view, which were severally carried in the affirmative.

The following resolutions were also passed:—

"Resolved, That, agreeably to the provisions of the thirteenth article of the constitution, notice be transmitted to the several vestries of the parishes in this diocese, that it is proposed, at the next convention, to amend the second article of the constitution, by adding to the same the following words: 'and

provided also, that such delegate or delegates shall, previously to taking his or their seat in convention, comply with the subscription required of vestrymen.

Resolved, That the tenth canon, directing the manner of electing vestrymen, be amended, by adding thereto the following words: "Vacancies happening within the year may be filled by the remaining members, provided a sufficient number remains to form a quorum."

A resolution in relation to the bequest of Evan Ragland was passed at the convention of 1826, and will be found at page 271 of our volume for that year. We have not noticed any proceedings in regard to this matter at the subsequent conventions, until the present one, when the following resolution was passed:—

Resolved, That the will of Evan Ragland be referred to the standing committee of the diocese, with instruction to inquire into the amount that has or will be collected in conformity with the compromise heretofore effected with his heirs; and what disposition should be made of the same in conformity with the will; and report thereupon to the next convention."

A resolution of thanks was tendered to the ministers of the churches in Winchester, "for the liberal and kind offer of their churches for the use of the convention;" and also to the citizens of the place, "for their kind and hospitable attentions to the members of the convention during its session."

The parochial reports, which are generally flattering to the cause of our Zion, present the following aggregate:—Baptisms (adults 31, children 164, not specified 234) 429—Marriages 179—Communicants 1458—Funerals 204.

The number of clergymen in this diocese, including the bishop and assistant bishop, is stated at 44.

The next convention is to be held in the borough of Norfolk, on the third Thursday in May, 1831.

For the Christian Journal.

Convention of Connecticut.

THE annual convention of the Protestant Episcopal Church in the diocese of Connecticut, was held in St. Paul's chapel, New-Haven, on the 2d and 3d days of June, 1830. It was attended by the bishop of the diocese and forty-one clerical members, and sixty-eight lay delegates, representing forty-five parishes. The Rev. William Jarvis was re-elected secretary, and Benjamin Brooks assistant secretary.—Morning prayer was read by the Rev. Henry Judah, rector of St. John's church, Bridgeport, and the sermon preached by the Rev. Bethel Judd, rector of St. James's church, New-London.—The bishop then delivered his annual address, which was inserted at p. 215 of our present volume.

The following gentlemen were elected the standing committee for the ensuing year, viz. The Rev. Harry Crosswell, the Rev. Nathaniel S. Wheaton, the Rev. Benben Sherwood, the Rev. Bethel Judd, the Rev. Hector Hupphreys.

The Rev. Mr. Wheaton presented an amended constitution of the Society for the Promotion of Christian Knowledge, which was ordered to be entered on the journal, to be acted upon at the next convention.

The committee on the canons, by the Rev. H. Crosswell, reported a canon concerning annual parish meetings, which was adopted.

The following resolution was moved by the Rev. N. S. Wheaton, and unanimously passed:—

Resolved, That it be, and hereby is, earnestly recommended to every parish in the diocese, to form societies auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and the Society for the Promotion of Christian Knowledge in this diocese; and whenever it may be deemed inexpedient to form a separate society for each of these objects, that one be formed auxiliary to both, and the funds be equally divided between them."

The committee on newly incorporated churches reported, that the church recently formed in Middlebury, that Grace church in Saybrook, and Christ church in Salem, ought to be admitted into union with the convention, on adopting the canons and constitution of this Church. St. James's church, Newtown, formerly a part of the parish of Trinity church, of which the Rev. Daniel Burhans has been rector for about thirty years, was also admitted into union with the convention.

The following resolution was offered by the Rev. Mr. Pyne, and unanimously adopted:—

Resolved, That this convention regard the collection of parish libraries as a measure well deserving the attention of the parishes of this diocese, and recommend to the vestries of the several churches, to appropriate such sum as they shall deem expedient, annually, to this purpose."

The following preamble and resolution were also unanimously passed:—

"Whereas the publication of the Episcopal Watchman was undertaken at the request of the clergy of this diocese, expressed in convention; and whereas we believe it essential to the prosperity of the Church, that a weekly religious paper should be circulated in the diocese:

"Therefore, resolved by this convention, That the Episcopal Watchman has a just claim on our support; and that we will, both clergy and laity, endeavour to promote its circulation among our friends, by recommending to them to become subscribers, and by engaging suitable agents in those parishes where the paper is not taken."

The members united in singing the 133d psalm; and after appropriate collects and prayers from the liturgy, read by the bishop, the exercises were closed by the benediction, and the convention adjourned *sine die*.

The parochial and missionary reports inserted on the pages of the journal of this convention, are extremely interesting, but we have no room at present for extracts. The following is given as the aggregate:—Baptisms (adults 91, infants 518) 609—Marriages 207—Burials 412. The number of clergy, including the bishop, is stated at 53, and the number of congregations at 83.

For the Christian Journal.

Convention of Pennsylvania.

THE forty-sixth annual convention of the Protestant Episcopal Church in the state of Pennsylvania, was held in St. Peter's church, in the city of Philadelphia, on the 18th, 19th, and 20th days of May, 1830. It was attended by the Right Rev. William White, D. D. bishop of the diocese, and senior of the American Episcopal Church; the Right Rev. Henry U. Onderdonk, D. D. assistant bishop of the diocese of Pennsylvania, and thirty-two clerical members, and fifty-four lay delegates, representing thirty-four churches. The Rev. William H. De Lancey, D. D. was elected secretary, and the Rev. William C. Mead, rector of Trinity church, Southwark, Philadelphia, was appointed assistant secretary. Morning prayers were read by the Rev. Richard U. Morgan, rector of St. Paul's church, Chester, St. Martin's church, Marcus Hook, Delaware county, and of St. Paul's church, West Whiteland township, Chester county; and a sermon was preached by the Rev. William H. De Lancey, D. D. provost of the university of Pennsylvania.

The Right Rev. Bishop White delivered his annual address:—

"Brethren, the Clerical and the Lay Deputies of this Convention,

"Soon after the rising of the convention of the last year, that is on the 28th of May, I consecrated St. Paul's church, which had been recently erected in West Whiteland township, Chester county, about 20 miles from this city.

"On the 6th day of June I held a confirmation and preached in St. Stephen's church in this city.

"On the 21st day of June, in St. Paul's church in this city, I ordained to the holy office of deacons, Christian Wilberger, jun., of this state.

"From the 23d to the 27th of June I attended the examination of the Theological Seminary in New-York; and while entire satisfaction was given to myself, and apparently to all present, it was a great gratification to declare our sense of the munificence of the late

Frederick Kohne, esq., of this city, whose large legacy, when claimable on the condition attached to it in his will, cannot but add materially to the usefulness of the institution.

"From the 12th to the 20th of August there was held, in this city, the General Convention of the Church; when I presided in the house of bishops. During the session, the Rev. Wm. Meade, D. D., of Virginia, was consecrated, to be assistant bishop of the Church in that state. On the occasion, I performed the act of consecration and preached the sermon.

"Of the Episcopal brethren assembled, the body have since been deprived of one of its members—the Right Rev. Bishop Ravenscroft; to my great grief and that of the Church at large. The course of his Episcopacy had been short, but very efficient, in a revival of our communion in the diocese of North-Carolina.

"On the 1st of October I consecrated St. Andrew's church in Wilmington, in the state of Delaware.

"On the 25th of the same month I held a confirmation and preached in the African church of St. Thomas, in this city.

"On the 9th and the 10th of December I was in Chestertown, in the state of Maryland, having been requested by the standing committee of that state, to preside at the trial of a clergyman charged with scandalous and immoral conduct. My agency in that business has been detailed in a communication to the said committee, to whom the concern especially belongs.

"On the 20th of the same month, in St. Stephen's church in this city, I ordained to the holy office of deacons, George E. Hare, of this state, and preached on that occasion.

"On the 9th instant, in St. Stephen's church, I ordained to the holy office of deacons, Frederick Beasley, jun., and preached on that occasion.

"The changes in our ministry are as follows:—The Rev. Joseph Clarkson is deceased. The Rev. Stephen H. Tyng has been elected and settled as rector of St. Paul's church in this city. The Rev. Francis L. Hawks has been elected and settled as assistant minister in St. James's church, in this city. The Rev. George Weller has been transferred to the diocese of Tennessee; the Rev. Joseph Spencer and the Rev. Samuel Sitgreaves to the diocese of Maryland; the Rev. Norman Nash to that of New-Jersey; the Rev. David Page to that of Kentucky; and the Rev. Henry I. Whitehouse and the Rev. Charles Smith to that of New-York. The Rev. Robert Piggot, as appears in a letter addressed to me by him, has taken the charge of the congregation in Smyrna, in the state of Delaware. The Rev. Francis H. L. Laird has taken the pastoral charge of the congregations in Blairville and Greensburg; the Rev. John W. James of that in Mendville. The Rev. George E. Hare, lately ordained by me a deacon in this diocese, has been elected the rector of St. John's church, in Carlisle. The Rev. William Chaderton, formerly resident in this diocese, has returned to it, after having been for some time resident in New-Jersey. The Rev. Joseph Jaquet has been chosen rector of St. Matthew's church, Francineville, near to this city.

"The candidates for holy orders in this diocese are in number nine.

"The number of my confirmations is 118,

and they were within the bounds of the city. The occasions for confirmation in the churches under my parochial care are not specified. Bishop Onderdonk will report the confirmations performed by him in other parts of the diocese, as also the ordinations which have been performed by him.

"The Society for the Advancement of Christianity in Pennsylvania is still at work in their wide field of labour, but not with the extent of the aid which their prominent importance entitles them to expect. On every annual meeting of the convention I ought not to omit to present to them this institution, as worthy of the zeal and of the endeavours of every conscientious and consistent member of our communion.

"The Female Tract Society have not relaxed in their endeavours; and what ought especially to secure to them the patronage of the Church, is the tendency of their tracts to guard against the erroneous views of other tracts, industriously propagated among the members of our Church by persons extraneous to its pale.

"The General Episcopal Sunday School Union continues to extend its sphere of operation, and to support its design of sustaining the truths of revelation as held by our Church, without pledging itself to be silent on any of those truths, in accommodation to the professed liberality of teaching only the doctrines on which, as is alleged, all denominations of Christians are agreed.

"It was stated in my last annual address, that the Education Society had become merged in the Society for the Advancement of Christianity, under the agreement that a separate account should be kept of the moneys gathered for the former object, and of any additions which may be made to them. On this small fund there is at present one beneficiary.

"The fund for the widows and the children of deceased clergymen continues to increase, but it also continues to fall short of its object, by the inattention of the greater number of our clergy to avail themselves of the advantage held out by it to those of their families who may be deprived by death of their husbands and their fathers. The few present annuitants, in addition to what are strictly the fruits of purchase, have, for some years past, and will probably continue to receive a hundred per cent. There is only one family in the character of annuitants, and there are only five annual contributors of the clergy. There have been lately printed the charter and the laws of the corporation, a copy of which will be furnished to any clergyman present, who may apply for it to the secretary, the Rev. Dr. Kemper.

"The Domestic and Foreign Missionary Society have been more successful than in any former year in the obtaining of pecuniary means, which has added to their efficiency, although we have to lament the difficulty of obtaining missionary aid. Proceedings of the society, from time to time, are given to the public from the press, and may be obtained by any member of the body now present; therefore there is the less reason to detail them on this occasion.

"Of the Episcopal fund a report will be made by its treasurer, but I cannot mention it without regretting the small extent in which there are annual sermons for the increase of

the permanent portion of the fund, to the amount which will be necessary on the discontinuance of the present loan. The extinguishment of this debt is not only required by justice to the generous contributors, but is also essential to the perpetuity of a provision for the support of a bishop, disengaged from parochial connexion and its duties.

"The Bible Society of Philadelphia having been annually noticed by me, I embrace this opportunity of mentioning, that, in the past year, besides its usual extent of exertion, it has accomplished its object, announced to the last convention, of providing that, over the whole of this extensive state, there shall be no family necessarily destitute of a Bible. They have also contributed \$1000 to the funds of the American Bible Society located in New-York, to aid in extending the same beneficence over the whole of the American Union.

"Brethren,

"Your present diocesan, while it is his earnest desire to cherish a due sense of gratitude to the Bestower of all good, for the measure of health and of strength extended to this late period of life, ought not to be backward in acknowledging a lessening of his physical ability for the labours which he has heretofore considered as exacted by his station. It is, however, a consolation to him, that what would have been otherwise wanting, has been amply supplied by the zeal and the industry of the right reverend the assistant bishop, whose report for the last year will be immediately addressed to you.

"WILLIAM WHITE."

The Right Rev. Bishop Onderdonk delivered his annual address:—

"Brethren, the Clerical and the Lay Members of this Convention,

"I report to you, in conformity with the forty-fifth canon of the General Convention, my proceedings during the past year.

"In various churches in Philadelphia I have preached thirty times on twenty-one Sundays. At the House of Refuge I have officiated three times. On the afternoon of Sunday, February 14, I performed divine service for the first time, and preached in the school-house recently erected in Moyamensing, in this vicinity, which it is intended to use as a place of worship till a church can be built.

"I have visited the north-eastern and north-western sections of the diocese, and some of the central and other parishes, as will appear from the following memorandum of the several places at which I have preached—viz. Sunday, June 14, 1829, Whitemarsh, morning. Sunday, August 16, Hamiltonville, morning. Sunday, Sept. 6, Mantua, morning. Sunday, Sept. 13, Marietta, morning; Columbia, afternoon and evening. 15th, Carlisle, evening. 16th, do. evening. 17th, Petersburg, evening. 18th, Christ church, Adams county, morning; Gettysburg, evening. 19th, York, evening. Sunday, 20th, do. morning and evening. Sunday, 27th, Germantown, morning. 29th, Easton, evening. Oct. 1st, Honesdale, morning; Bethany, evening. 2d, Mount Pleasant, (Wayne county,) evening. Sunday, 4th, New-Milford, morning. 5th, Montrose, afternoon and evening. 6th, Friendsville, afternoon. 8th, Pike,

(Wyalusing Creek,) morning and afternoon. 9th, Springfield, morning and afternoon. Sunday, 11th, Wilkesbarre, morning and evening. 12th, Berwick, evening. 14th, Bloomsburgh, morning and evening. 15th, Orangeville, morning and evening. 16th, Sugarloaf, morning. Sunday, 18th, Jerseytown, morning and afternoon. 19th, Munceyborough, (or Pennsborough,) evening. 20th, Muncey Creek, morning. Hughesburgh, afternoon. 21st, Williamsport, morning; Muncey-farms, evening. 23d, Milton, morning and evening; Lewisburgh, (or Darrestown,) afternoon. 24th, Northumberland, morning; Sunbury, afternoon. Sunday, 25th, Danville, morning, afternoon, and evening. 27th, Pottsville, evening. 28th, Reading, morning and evening. Sunday, Nov. 15th, Bristol, morning. Sunday, December 6th, Oxford, morning. Sunday, Dec. 13th, Germantown, morning and evening. Christmas, All-Saints, morning—1830. Sunday, January 24th, Germantown, morning. Sunday, March 21st, Norristown, afternoon. April 16th, Thompsonstown, afternoon. 17th, Lewistown, evening. Sunday, 18th, do. morning and afternoon. 19th, Bellefonte, evening. 20th, Philipsburgh, evening. 23d, Franklin, morning and evening. Sunday, 25th, Meadville, morning and afternoon. 26th, Waterford, afternoon. 27th, Erie, morning and evening. 28th, Mercer, evening. 29th, do. morning. 30th, Venango Furnace, (Scrubgrass,) morning. May 1st, near Harrisville, (Slippery Rock,) morning. Sunday, 2d, Butler, morning and evening. 4th, Kittanning, morning and evening. 5th, Butler, evening. Sunday, 9th, Pittsburgh, morning and afternoon. 11th, Blairsville, morning.

"I have also preached in two of the Swedes' churches in this state—at Upper-Merion, on Sunday, March 21st, and at Kingsessing, on Sunday, March 28th. These congregations, with a third in Philadelphia, descend from the Episcopal Church of Sweden. They are under the pastoral care of the aged and venerable Dr. Colin, who received orders in that country. The assistant ministers are of our communion, and their worship, in English, is conducted according to our liturgy.

"Three Sundays I have spent in Delaware; and I have officiated one Sunday afternoon at Camden, in New-Jersey. On three Sundays I have been unable to officiate, in consequence of sickness; from which cause, likewise, I was compelled to break an appointment at Lancaster, on a week day evening. On two Sundays, and four other days appropriated to public solemnities, I have been unemployed in clerical duties.

"The confirmations held by me have been as follows, viz. St. James's, Philadelphia, 2 persons, (one from Kentucky, and one from Louisiana, desirous of receiving that ordinance before returning to those states.) Christ church, Adams county, 11 persons. York, 11. New-Milford, 6. Montrose, 5. Pike, 2. Springfield, 1. Wilkesbarre, 1. Sugarloaf, 5. Muncey Creek, 21. Sunbury, 2. Danville, 21. Bristol, 21. Oxford, 17. All-Saints, 31. St. John's, Northern Liberties, Philadelphia, 7. Lewistown, 5. Philipsburgh, 7. Franklin, 4. Meadville, 19. Venango Furnace, 5. Near Harrisville, 16. Butler, 28. Kittanning, 6. Pittsburgh, 14. Blairsville, 10.

"On the 4th of October I had the pleasure of consecrating St. Mark's church, New-Mil-

ford. On the 14th, the same solemnity was performed in St. Paul's church, Bloomsburgh, an old building, recently repaired, and not before consecrated. And on the 25th I finished my north-eastern tour by consecrating Christ church, Danville—a place where, two years before, our services had never been performed—and we have now a substantial and elegant house of worship, and a large and flourishing congregation.

"New churches are erecting at Jerseytown, Pottsgrove, and New-London Cross-Roads. That at Pottsville (before reported) is ready for consecration. At Waterford I laid the corner-stone of an Episcopal church, on the 26th of last month.

"Twelve ordinations have been held by me, at which 11 deacons were ordained priests, and seven candidates ordained deacons—one of the priests being ordained by request of the standing committee of the diocese of Delaware; and two of the deacons by a similar request from that of the diocese of Maryland. As it is proper that these acts be specifically recorded, I add the following enumeration of them:—

"On Sunday, August 9th, 1829, in Christ church, Philadelphia, the Rev. Isaac Pardee, deacon, (of Delaware,) was admitted to the holy order of priests.

"On Sunday, August 16, in St. Mary's church, Hamiltonville, the Rev. Raymond Alphonso Henderson, deacon, was admitted to the holy order of priests, and Mr. John Swan (of Maryland) to that of deacons.

"On Sunday, September 20th, in St. John's church, York, Mr. John H. Marsden was admitted to the holy order of deacons.

"On Sunday, September 27th, in St. Luke's church, Germantown, Mr. Robert W. Goldsborough (of Maryland) was admitted to the holy order of deacons.

"On Sunday, October 11th, in St. Stephen's church, Wilkesbarre, the Rev. James May, deacon, was admitted to the holy order of priests.

"On Sunday, Nov. 15th, in St. James's church, Bristol, the Rev. William Henry Rees, deacon, was admitted to the holy order of priests. Our venerable friend, the Rev. Dr. Wharton, of New-Jersey, attended on this occasion, with two presbyters of this diocese.

"On Sunday, January 24th, 1830, in St. Luke's church, Germantown, Mr. George P. Giddings was admitted to the holy order of deacons.

"On Sunday, March 7th, in St. Andrew's church, Philadelphia, Mr. Matthew Henry Henderson was admitted to the holy order of deacons. On this occasion, the Right Rev. Bishop Chase favoured me by delivering the ordination sermon.

"On Sunday, April 4th, in St. John's church, Northern Liberties, Philadelphia, the Rev. George Kirke, and the Rev. George Mintzer, deacons, were admitted to the holy order of priests.

"On Sunday, April 25th, in Christ church, Meadville, the Rev. John W. James, deacon, was admitted to the holy order of priests. The Rev. J. Hall, of Ohio, and the Rev. R. Murray, of New-York, kindly attended, as the assisting presbyters on this occasion.

"On Sunday, May 9th, in Trinity church, Pittsburgh, the Rev. William Hilton, and the Rev. Francis H. L. Laird, deacons, were ad-

mitted to the holy order of priests: and Mr. Lyman N. Freeman, and Mr. Sanson K. Brunot, to that of deacons.

"On Sunday last, May 16th, in St. James's church, Philadelphia, the Rev. Lucius Carter, and the Rev. Corry Chambers, deacons, were admitted to the holy order of priests. Mr. Chambers was ordained deacon a few years since, by the bishop of Meath, in Ireland.

"Since the last convention I have baptized 17 children. And I have administered the *Lord's supper* 13 times in this diocese, besides at the above ordinations.

"For the hospitalities every where kindly afforded me, and for the attention shown, in many places, in forwarding me on my several journeys, I beg the acceptance, by my valued friends, of my sincere acknowledgments.

"The missionaries now in the employ of the Society for the Advancement of Christianity in Pennsylvania, are twelve in number, viz.

"1. The Rev. William Bryant, at Moyamensing principally.

"2. The Rev. George Kirke, at New-London Cross-Roads and the vicinity.

"3. The Rev. John A. Hicks, at Easton.

"4. The Rev. George A. Mintzer, at Douglassville, (Morristown,) Pottsgrove and the vicinity.

"5. The Rev. Corry Chambers, at Pottsville and the vicinity.

"6. The Rev. Christian Wiltberger, at Sunbury, Milton, Lewisburgh, and the vicinity.

"7. The Rev. Lucius Carter, at Jerseytown, Muncy, and Hughesburgh.

"8. The Rev. Samuel Marks, at Springville, Pike, Friendsville, Montrose, and New-Milford.

"9. The Rev. Henry H. Pfeiffer, at Connelville, Manalena, and St. Peter's church, Washington county.

"10. The Rev. William Hilton, at Butler, Kittanning, Harrisville, and Venango Furnace.

"11. The Rev. John W. James, at Meadville, Franklin, and Mercer.

"12. The Rev. Bennet Glover, at Erie and Waterford.

"The missionary employed last year at Phillipsburgh, has been absent for some months on account of his health, with leave from the bishops and the society. He has now returned; but whether his missionary duties will be continued I am not yet apprised.

"The Rev. Mr. Rutledge has very kindly performed gratuitously, during the usual season, the missionary duty at Mantua and Hamiltonville, in this county.

"In this extensive usefulness of the society named, we all, I am sure, rejoice. And I hope I shall not prove mistaken in the persuasion in which I fondly indulge—that means will be furnished for its continued and extended efforts in the cause of our Zion—that this diocese will make it the centre of its affections, its bounty, and its prayers, in the great cause of enlarging and establishing the kingdom of the Redeemer—and will gladly and zealously provide thus for the young and needy members of its 'own household.' An effort of no ordinary magnitude, for this purpose, will soon be required, as the principal source of revenue will expire with the present year. To effect a renewal of this, is essential to the prosperity of our Church in this diocese. No object is nearer to my heart. If my own exertions can further

it, I will gladly contribute them in any way that may be deemed the most advisable. And I trust I do not ask too much of the revered brethren and gentlemen here assembled, in the earnest request that they will make this great duty the subject of conversation with the members of their respective parishes—and particularly that, in our larger and more wealthy congregations, the necessity of continuing and increasing the principal subscription-list of this society, for another term of years, will be fully stated. If adequate means be not provided for this society and its all-important object, I fear I shall have lost the right arm of my usefulness.

"I need not add, that the call for missionary duty within this diocese, instead of being less urgent, in proportion to the number of missionaries employed, becomes, on the contrary, more so. There are several places where they could now be advantageously stationed; and some of our present missionaries ought to have their fields of duty divided, and part of their burdensome charge assigned to others. And, should our diocese continue to flourish, such opportunities and exigencies will constantly open upon us in new directions. But in order to improve and meet them, there must be a regular and increasing supply of funds. Let me again express the hope that these will not be wanting.

"I have not deemed it expedient to notice, in my former address, other affairs of our Church than those in which this diocese is principally concerned. Two events, however, of general interest, have a peculiar claim to our recollection on this occasion. The first is, the consecration of the assistant bishop of our Church in Virginia: the well known zeal, and devotedness, and elevation of character, of that right reverend gentleman, authorize peculiar hopes of his usefulness, both in his labours in that diocese, and in his influence on the Church at large. The other event I allude to, is the decease of Bishop Ravenscroft—a dispensation of Providence, over which the hearts of all in our communion have mourned. Let us mingle, however, with our regrets the recollection of the bright character he has left. Decision of opinion, candour in declaring and maintaining unqualified truth, and the vigorous discharge of official duty, were, in him, blended with entire amiableness of disposition and suavity of demeanour, with absolute singleness of purpose, with total oblivion of self. The loss of such a man could not but be deeply felt. His example needs no eloquence to commend it to our imitation.

"The munificent legacies of the late Mr. Kohne, of which our Church will partake largely, call for our veneration of the memory of so distinguished a benefactor, and for our thankfulness to the Divine Goodness, in moving his heart to so ample a 'consecration' of his 'substance to the Lord of the whole earth.'

"I cannot conclude without a record of gratitude to our heavenly Father, for restoring the health of our venerable and beloved diocesan. At his advanced age, every assault of disease awakens the most painful solicitudes; and such were ours respecting him a few months ago. But the merciful Being 'whose eyes are over the righteous,' has re-established him in a degree of bodily and mental vigour unusual at such a period of life. And we are thus permitted again to indulge the hope, that the

"day may be long deferred, in which God 'will take away our master' and father from our head.

"H. U. ONDERDONK."

May 18, 1830.

The subject of a western theological seminary, the consideration of which was referred by the last to the present convention, was taken up, and the following resolutions in relation to the same adopted:—

"Resolved, 1st. That the expediency of establishing in this diocese a branch or branches of the General Theological Seminary, one of which to be located in Pittsburgh, be respectfully recommended to the consideration of the trustees of that seminary.

"2. That the trustees representing this diocese be requested to present this subject to the consideration of the board at its next meeting."

Parochial and missionary reports were received from thirty-one clergymen, representing forty-eight churches. The aggregate they present is as follows:—Baptisms (adults 84, infants 585) 669—Marriages 255—Communicants 2438—Funerals 378.

The Episcopal fund was reported at \$12,759 36; and the fund for the support of the widows and children of deceased clergymen, reported last year at \$42,595 33, as steadily increasing, but having only five annual contributors, and one family as annuitants.

The convention united in singing the last four verses of the 122d psalm, and, after the benediction from the Right Rev. President, adjourned.

The clergy in this diocese, including the bishop and assistant bishop, are stated at 67, and the congregations at 71. There is also a congregation of coloured people in Philadelphia, not in union with the convention. It is known by the name of St. Thomas's church.

The next convention will be held in St. James's church, Philadelphia, on the third Tuesday of May, 1831.

For the Christianism Journal.

Brief Notices of recent Publications.

"A Sermon preached at the opening of the eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Georgia, in St. Paul's Church, Augusta, on Sunday morning, April 18th, 1830. By the Rev. EDWARD NEUVILLE, Rector of Christ Church, Savannah."

This sermon is printed by order of the convention, and is appended to the journal of the same, comprising 12 pages. The author selected for his subject the 15th, 16th, 17th, and 23d verses of the 5th chapter of the Book of Judges:—

VOL. XIV.

"For the divisions of Reuben there were great thoughts of heart.

"Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

"Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his benches.

"Curse ye Merz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty."

In allusion to the backwardness of the men of the tribes of Reuben, Dan, and Asher, to engage on the side of Israel against the confederate kings who had oppressed that people, the author takes occasion to draw an analogy between their conduct and the conduct of those of the present day who yield but little, or who decline yielding to the Church their aid and their influence. And he asks, "Why is it that so little has been done? why drag the wheels of the Gospel chariot so heavily along? why so few, so hardly contested, the trophies it has won?" The first and most prominent cause of this he states to be "the want of united energy, of concentrated effort, and of harmony among members of the same communion with respect to the means of accomplishing the common end they have in view." The tardy advancement of the Church is also ascribed to the love of ease and of temporal advantage. This particular is illustrated in the following manner:—

"Among the multitudes who are girding on the harness for an active employment of the talents and ability which God has given them, but few are found willing to consecrate their service to his work; to undertake the arduous but honourable department of ambassadors for Christ; to go forth in his name, bearing good tidings and publishing peace to a ruined world. The road to worldly distinction has, for the generality of them, far greater attractions; presenting in perspective, rewards more rich, more speedily attained, and more congenial to their feelings; taught as they are from earliest childhood, and that oftentimes by parents professing godliness, to aim at the attainment of the fading honours of a fading life. The case of a soul which has much goods, and is not constrained through want to withhold itself from any joy; the rest of one who is laden with honours, such as earth bestows; the desire of having their names recorded on the page of history, with those whose fame has rung and echoed from generation to generation; these things offer greater inducements to the youthful aspirant to usefulness, than the self-denying labours of the herald of the cross, whose path through life is one of poverty and reproach; in which he is required to endure hardness as a good soldier of Jesus Christ; to disengage himself as much as possible from the affairs of this life, in order that he may please Him under whose banner he is enlisted: to fight, and struggle, and contend with the embattled hosts of darkness, not for a season only, but even unto death; whose earthly lot is cast in jour-

neyings often, in perils of water, in perils by the heathen, in perils among false brethren, in weariness and painfulness, in watchings, in fastings, in cold and nakedness. But then, my brethren, to compensate for all this, there is the reward; distant indeed to the eye of sense, but not less glorious to the eye of faith; sure as the truth of a promise-keeping God, and lasting as the eternity in which he dwells."

Mr. Neufville is well known in our community, having passed several of his early years amongst us; and being so known, we cannot part with him without bearing testimony to the excellence of his discourse, doing credit both to his head and heart. That our readers may have further opportunity of judging of the correctness of this sentiment, we will present them with another extract, taken from his third and last head, and thus close our notice.

"Is it nothing to you, all ye that pass by? is there nothing to be charged to the account of *indifference* in this matter? is there no participation in the guilt of Merod? Would to God, my brethren, we could have passed over this, without well-grounded suspicion that this has done more to retard the progress of the Gospel, than either of the causes already named. We have touched a chord which vibrates to the disgraceful apathy of those who are not grieved for the affliction of Joseph, and care for none of those things which concern the immortal destinies of their brethren that are in the world; who stand idly looking on at the mighty conflict, unconcerned as to the issue, uninterested spectators of that which involves in its consequences the glory of God and the dearest interests of man; who have no desire to impart the riches of the Gospel; no holy breathings after a conformity to the example of Him who came from heaven to seek and to save that which was lost; no concern for his glory that he should be exalted in the earth, and his saving health made known among all nations. Alas! what multitudes of such are to be found in the number of those who claim to be 'of Israel;' who profess to rejoice in the liberty wherewith Christ hath made them free, and yet cannot so 'look back to the rock from whence they were hewn,' as to remember for good, and show kindness unto them that are in bonds!"

"*Report of the Proceedings at the Formation of the African Education Society; instituted at Washington, December 28, 1829. With an Address to the Public by the Board of Managers.*"—8vo, pp. 16. Georgetown, D. C., James C. Dunn. 1830.

THERE appears to be no end to the benevolent operations of our citizens. Every day brings with it some new project—something to excite the mind to renewed exertion in behalf of suffering humanity, and, as we should hope, to bring the nations of the earth to that state in which the sword shall be beaten into the ploughshare, and the spear into the pruning-hook. This state of improvement is, un-

der the divine guidance, to be attained by works similar to those which are included in the objects of the publication whose title stands at the head of this article, and whose history is briefly this—

On the 28th of December last, a meeting of citizens of the District of Columbia, and of members of congress, was held "to confer together on the subject of establishing a society for the education of persons of colour, for influence and usefulness in Africa," which resulted in the formation of such a society, under the title of the *African Education Society of the United States*; the exclusive object of which, as declared by the constitution, is "to afford to persons of colour destined to Africa, such an education, in letters, agriculture, and the mechanic arts, as may best qualify them for usefulness and influence in Africa." The pamphlet before us, which has just been received, contains this constitution, with a list of the officers, and an address from the board of managers; altogether forming an interesting publication, in all the main features of which every humane mind must concur. At the head of the society we find the Right Rev. Dr. Meade, assistant bishop of the diocese of Virginia, and many eminent men as vice-presidents and managers.

We extract from the address the following explanation of the intentions of the society:—

"It is the design of the society, not, in the manner of a day-school, to take charge of the youth intrusted to them, for a few hours daily, and then dismiss them to dissipate, among idle and vicious companions, the slight impressions made upon them, and thus to blast, every night and morning, the germs of sober and industrious habits; but to train them up entirely, as far as practicable, from early childhood; to make constant and untiring inroads on their wrong habits and propensities; to subject them to a steady, mild, and salutary discipline; to exercise towards them a kind and parental care; guarding against the approach of every insidious and hurtful influence; to give them an intimate practical acquaintance with agriculture, or some one of the mechanic arts, most likely to be useful in Africa; to instruct them thoroughly in all the branches of a common school education; to endow them with industrious, active, and manly habits; and to inspire them with virtuous, generous, and honourable sentiments: in fine, to form their whole character, and render it, as far as possible, such as will qualify them to become pioneers in the renovation of Africa."

This society professes not to interfere with the society instituted some years since in Newark, New-Jersey, for the purpose of African education, which it is intimated has not been so successful as its friends had wished; nor with the more recently formed one at Hartford, in Connecticut, devoted exclusively to the higher stages of African education; but to co-operate with both, rendering them all the

assistance in their power, and with the hope of preparing youth for the Hartford institution: thus removing the only apparent obstacle to its complete prosperity.

The address concludes with the following animated appeal, which cannot fail of having its due weight, and will be the means, we doubt not, of furnishing ample funds to this highly meritorious cause:—

"We appeal, then, with respectful confidence, to the humane and merciful throughout our country. We most earnestly solicit their encouragement, co-operation, and support. We entreat the editors of public journals to bestow on the subject their calm and candid attention; to yield it their personal favour and influence; and to send forth upon the winds of heaven all useful information respecting it. We entreat ministers of the Gospel to bring their consecrated talents to bear in the promotion of its interests, and in the attainment of an object which cannot but be dear to them and their Master. We entreat all classes of the community to contribute their aid and exert their influence in such ways as to them may appear best and most effectual. Considerations the most powerful urge the appeal. By all the horrors of the slave trade; by the wrongs and sufferings of Africa, inflicted by the hands of Americans; by her cruel and incessant wars which they have excited, and which have desolated her towns and cities; by the blood of murdered millions; by the relics of hundreds of thousands thrown from American ships, and strewn upon the bed of the Atlantic—we call upon our country, in its individual and collective capacity, to make a voluntary, though wholly inadequate retribution to those whom they have injured, and to perform an act of justice, of duty, and of mercy, to the people of Africa."

"An Appeal in Behalf of Missions: addressed to Episcopalians—a Sermon, preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. James's Church, Philadelphia, on Tuesday, May 12, 1829. By ALONZO POTTER, Rector of St. Paul's Church, Boston. Published at the Request of the Board."

"The Missionary Argument: a Sermon, preached, by Appointment, before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. Andrew's Church, Philadelphia, on Tuesday Evening, May 11, 1830. By GEORGE WASHINGTON DOANE, A. M., Assistant Minister of Trinity Church, Boston."

THE missionary zeal of the present day is most commendable. On every side we find its efforts are mighty; and we may well hope its fruits will also be mighty—resulting in the universal spread of the Gospel of our blessed Saviour, and drawing the heathen from the error of their

ways to the knowledge of the only true, the triune God. Episcopalians have been accused of apathy in this zeal—whether true or otherwise, it is not necessary now to inquire. If they are truly chargeable, it cannot be for the lack of warm and animated exhortations from those who minister at their altars; for it might be easily shown that these faithful heralds of the cross have generally been true to their duty; and we are mistaken if their appeals have not been correspondently met.

Mr. Potter, whose publication ought to have been noticed before this time, has built his superstructure on the 14th verse of the first chapter of St. Paul's Epistle to the Romans—"I am a debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." And though we differ from him in some of his positions, it is due to him to say, that a more animated appeal has seldom been addressed to the hearts of any community. We extract a portion of what he says of our domestic wants, which will serve as a specimen of his manner, it being scarcely necessary at this distance of time to enlarge:—

"Say not that we forget the wants of our own country, of our own Church. We forget them not. We know that they are great; that, if you will, they are paramount. We see them pressing up for relief from every quarter. We forget not, that an eventual moral experiment—an experiment involving not only our national destiny, but the destiny perhaps of other nations, is here in progress; that among us there has been committed, for the first time, to private benevolence, the task of Christianizing a great and overgrowing people. We do not overlook the difficulty of this task, nor deny that it has hitherto been grossly neglected! We often compare the extension of population with the extension of religious means; and contemplate the appalling fact, that the latter is greatly outstripped by the former!"

In an advertisement prefixed to his sermon, Mr. Doane informs his readers that it is not "printed by request"—that "the board of directors, at their annual meeting in 1829, resolved that they would not, after that time, vote thanks for sermons preached before them, nor cause them to be printed"—"it is therefore given as the author's free-will offering—to the best and noblest of causes, the cause of God and man, the cause of CHRISTIAN MISSIONS." His text is from the 15th verse of the 16th chapter of St. Mark—"Go ye into all the world, and preach the Gospel to every creature." In the introductory part of his discourse, Mr. D. asks—"Did" the apostles "fulfil the Saviour's precept? Was the Gospel preached by them to every creature?" These questions are answered negatively; and he adds—

"They were but mortal men. And though they gave themselves, body and spirit, to the work, they did but sow the precious seed, he

fore they were compelled, by cruel persecution, to enrich it with their blood. The work which they began, they intrusted to faithful men, with power to send others after them: so that from their time until now the sacred line has never once been broken, nor the divine husbandry been interrupted, nor the vineyard of the Lord of hosts ceased to extend to all valleys its gracious roots, and to spread over all hills its comfortable shadow, and to extend to nation after nation, and to kingdom after kingdom, its life-sustaining, life-restoring cup. Still, is the Saviour's purpose yet accomplished? Has it yet gone into all the world? Is the Gospel yet preached to every creature? Alas, no! There are myriads of human hearts that are fainting for the protection of its comfortable shadow. There are millions of immortal souls that are perishing for the refreshment of its cup of life.

Proceeding, he asks—"Why is it so?—Ought it to be so?—Shall it continue to be so?"—These several questions are ably and eloquently discussed. He then winds up with an address to his auditors, part of which we insert as a favourable specimen of the whole:—

"In the plea which I have thus sought to urge before you in behalf of missions, I have not recognised any distinctions of foreign or domestic operations. Why should I? Is not the field, the world? Let every man choose his portion of it to reap for the Lord's garner. Only let all choose some. Whatever is done, is done for God's glory and the good of souls. Done with a single eye to those great ends, God will accept it and bless it with increase. The society which claims our prayers, wisely and happily combines in one the foreign and the domestic interest. God forbid that they should ever be divided! God forbid that where his blessed Son made no distinction, we should think it needful! He died alike for all the souls of men. God forbid that our bounty, our labours, our intercessions, should not also comprehend them all! Individual designation, and the force of circumstances, may give to the one object or to the other occasional predominance. But the constraining love of Jesus is the motive which prompts alike to both, and both look but to a common end, the salvation of sinners for whom Jesus died. With "ample room, and verge enough," in each direction, to engage us all, let us give to each its full proportion of our best and most disinterested zeal. Ages must pass, even were the whole strength of Christendom brought out, before the fulness of the Gentiles can come in. Generations must be numbered before the Church, in her best human enterprise, can overtake, with her Master's holy word and ordinances, the rapid march of civilization towards the ocean of the west."

The talents of Mr. Doane are of a highly respectable order, and his tact at sermonizing not less so. He is zealously engaged in the cause of missions, and having well studied his subject, the work under review affords ample evidence of what he is capable. We extract the closing paragraph of the sermon:—

"My Christian brethren, the spirit of missions is the spirit of our religion—emphatically

it is the spirit of our Church. It fired the apostles' hearts at first to plant it. It ever since has fired the hearts of their successors to tend and water it. It has been kept like a pure vestal flame upon the altars of the Church of England. It sent her Middleton and Heber to India. It has carried her evangelists and teachers wherever the foot of man has trod. It brought to the land which we inherit and inhabit, the faith and worship in which our souls rejoice. Friends, brethren, and fathers, shall we not acknowledge, shall we not repay the pious debt? Shall we not transmit to others, and still to others, even to generations unnumbered and unborn, the rich inheritance which we enjoy? Let us arise, then, in the strength and name of God, and gird ourselves, like men, for the performance of this most glorious, this most charitable work! The experience of the year just closed demonstrates that there is not wanting the ability, nor yet the inclination to discharge it. It is knowledge that we need—it is system—it is union, and purpose, and untiring perseverance in action. The plan before us offers them. Its success, thus far, gives pledge and promise of its future efficacy. Let us accept, let us pursue, the glorious, the auspicious omen. *For Zion's sake let us not hold our peace, and for Jerusalem's sake let us not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!* Above all, brethren and fathers, let us pour out before the Giver of increase our fervent and untiring prayers, that he would be pleased to make his ways known unto all men, his saving health to all nations—that the light of his glorious Gospel may shine unto all lands, and that 'all who receive it may live as becomes it'—that he would 'have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of his word, and so fetch them home to his flock, that they,' and we, 'may be saved with the remnant of the true Israelites, and make one fold under the 'one' great 'Shepherd, Jesus Christ our Lord.'"

For the Christian Journal.

Documents respecting Bishop Hobart.

Extracts from a Discourse delivered in St. John's Church, Bridgeport, Connecticut, Sunday, September 19th, 1850, and repeated in Trinity Church, Fairfield, the Sunday following.

2 Kings ii. 13.—"My father, my father, the chariot of Israel and the horsemen thereof."

This was the remarkable and pathetic exclamation of the prophet Elisha, when he was separated from his master and illustrious head—when Elijah was removed from his labours, and station among the *anz* of the prophets, on earth—when he was elevated to a seat among the saints, the spirits of just men made perfect. [Here follow the first twelve verses of the chapter.]

Such is the simple, the interesting account of the exit of this remarkable servant of God from earth to heaven. There appeared a chariot and horses of fire, and Elijah went up, by a whirlwind, into heaven. These visible appearances were indeed remarkable, extra-

inary; yet if we for a moment reflect upon the exit of the immortal spirit of *any* one, from this to the world of spirits—aside from the visible appearances on this occasion, is it not, in every instance, remarkable? and though common, frequent, yet is it not miraculous?—Yesterday we beheld a fellow-mortal, like ourselves, thinking, speaking, acting—his spirit giving life, animation, energy to this earthly frame. To-day we indeed behold the earthly part remaining, but not the same being: on the contrary, we behold a mass of inanimate matter, an empty channel, through which, yesterday, flowed the streams of animal life—as inanimate tenement, which, but a few hours previous, was giving utterance to strains of eloquence and harmony—from which poured forth arguments so attractive, so forcible and irresistible, as to fill us with wonder at the depth of talent displayed, and to overwhelm us with conviction of the truths thus uttered. But, whither has all this fled, in so short a time, in so inexplicable a manner? The visible matter still remains, but what hath so suddenly wrought in it such a change? and how, and where, hath fled its constituent, its vital, rational, immortal part?

The miracle, in the instance of this holy man, was great, astonishing; but the transition, in the abstract, is, and must be the same to all men—it is from corruption and mortality, to incorruption and immortality—from a temporal, visible, to an eternal, invisible world. It was to render him peculiarly conspicuous, as had been his earthly course, that this holy man was thus removed from earth to heaven. He was, and had been an eminent prophet: although in his period the sons of the prophets were numerous, although many of them were eminent, yet was this illustrious person peculiarly eminent.

Again, in this brief history we are presented with a character of a different and superior grade and authority among the sons of the prophets. Elisha was his successor, not as a prophet, (for he was equally one before,) but in grade and authority. "Knowest thou not that the Lord will take away thy master from thy head to-day?" And after his succession, when the sons of the prophets which were to view at Jericho, saw him, they said, "The spirit of Elisha doth rest upon Elisha." They saw the mantle, the emblem of authority, and they came to meet him, and bowed themselves before him.

We notice but one other striking incident respecting the departure of this holy man. The occurrence took place while on a tour of peculiar duty, as an overseer of the sons of the prophets, and also (as they were inseparably connected) of the Church and people of God.

Gilgal appeared to be his residence, or the centre from whence he commenced his journeyings. From Gilgal he went down to Bethel, and visited the sons of the prophets; from Bethel he proceeded to Jericho; from Jericho to Jordan; and having passed that emblematic stream, soon after, in the midst of his tour, in the execution of his sacred office, "as they still went on and talked," he was arrested by a celestial mandate, and ushered into the invisible world.

Time will not allow us to trace many important and interesting particulars of this emi-

nent servant of God. To sum up the whole, his labours were arduous, his responsibility great, his privations frequent, his trials numerous and almost constant, and his revilers were many. Over all these he triumphed, and now entered into the rest and reward reserved for all the people and servants of God, and especially for those, who only differ as one star differeth from another in glory.

But it may be inquired, why, at this time, do we peculiarly dwell on particular traits of the character of this holy man?

My brethren, need it be remarked, that a solemn, an interesting, to us, a most melancholy occurrence has taken place, in our Church, our country, the religious world? Alas! alas! verily a master in Israel has departed from us! His armour is put off—his shield is laid down—his bow is upbent—his spear is useless! Who, who shall gird himself therewith—who of the sons of the prophets shall fully, equally sustain it? The mantle—of his virtues, his energy, his fervour, his zeal, his talents, his thrilling eloquence, his sole and unabated devotedness to the cause and the sacred office—I repeat it—his mantle, who of the sons of the prophets will fully and equally sustain?

My brethren, if in many respects he had no superior, may we not, in contemplating the brilliant traits of his character, career, and its peculiar close, with much propriety apply the mournful and emphatic exclamation, "My father, my father, the chariot of Israel and the horsemen thereof?"

My brethren, may I not appeal to many of you present—to this sacred desk, could it give utterance—that in the decease of the lamented *Hobart*, an Elisha, an Elisha of the Church of the present day is fallen indeed!—To portray his character is a task beyond my humble sphere. Soon, by a more talented mind, will it, without doubt, be attempted. In consideration of his former official connexion with the Church in this diocese, had his labours and his talents been of an ordinary cast merely, justice to his memory would demand of us the passing tribute of respect; but, when it is so well known that, during even the short period he took charge of this diocese, in connexion with that of New-York, an impulse was given, which it is trusted, in many parishes still remains—when even his short but arduous and gratuitous labours among us have been productive of so great benefits, to pass over the occurrence of his decease, would be a mark of the highest ingratitude, the grossest disrespect. During the period referred to, it was the lot of your speaker (and he will ever reflect on it as one of the most interesting portions of his life) to accompany him through most of the parishes in this diocese; and from personal knowledge alone would I speak of him in any respect; but I must again refrain—to enter fully into any particulars would exceed the time allotted. Who will ever accuse this lamented prelate of want of candour? And this was equally exercised towards those who thought and acted different from, as with him. To use the language of a polemical opponent, "I esteem him much—I always know where to find him." He aimed at impartiality: sooner than support his best friend in error, or in any measure screen him, he would relinquish him. In this respect he had several instances of severe trial; but *Fiat justitia* was his motto. Need it be

added, that he was unremittingly engaged in the discharge of his various, manifold, arduous duties? Who ever discovered him entirely at leisure? Like the bow that is constantly bent, though supported by a vigorous constitution, his mental energies have burst the cord—it has loosed, and the golden bowl is broken. Why need we speak of his untiring exertions, or the double and treble duty he frequently performed? Who that has listened to his eloquence from the pulpit, will not bear witness to its fervour, its solemnity, its force? and who that has joined with him in the services of the altar, has not caught the sacred flame of devotion, through his fervent, engaging manner, in the use of our spirit-stirring Liturgy?—But we must again be checked.

Before closing, we cannot refrain from repelling one or two charges too, personally, well known to be incorrect. This inestimable character has been charged with inordinate ambition. Separate from promoting the interests of the Church, this is utterly without foundation. Through his zeal and energy in promoting these interests, he has indeed shone like a splendid luminary; in presenting to notice, in its engaging colours, the beauty of the Church, her light has reflected a lustre on him, as one of her most conspicuous sons. And what devoted servant of the altar should not earnestly pray, that in his sphere and station he may be a burning and a shining light?*

In a manner equally erroneous, he has been represented as opposed to the distribution of the Bible. As to the manner of its distribution, his views were different from some others, and, with his accustomed openness and undisguised candour, he expressed them. In theory and practice, he acted on this subject with a large majority of his brethren. His ideas of the inexpediency of amalgamation, or the union of different denominations for certain purposes, have been and now are supported by several of them; for instance, by the Dutch Reformed and Methodist denominations, with regard to Sunday schools.

His views of the Gospel and the Church of Christ were the same as those of the venerable White, and, for aught is known, of all the present house of bishops. But we must again forbear. We have entered upon a subject, the contemplation of a character, which, from peculiar circumstances, we find it difficult to close. His arduous life—of labours often, journeyings often, weariness often, and yet untiring—is terminated. His sun has set in meridian splendour. His loss is not only a sectional, not only a national calamity, but a brilliant luminary of the Christian world is suddenly extinguished for ever. Let us pray that the event may be sanctified to all of us, especially to the surviving servants of the altar—let us pray that the mantle of his virtues may, in some measure, descend upon many present and future sons of the Church.

Remote from his residence, deprived of the company and endearing sympathies of the partner of his bosom, to wipe from his brow the clay-cold moisture of dissolving nature, deprived of the opportunity of bestowing on his

family his parting benediction, he yielded up his spirit. But he was not alone: surrounded by numerous friends, in the midst of a populous district, where, under his fostering care, the Church of God had taken root, risen, and widely extended—there he gave up the ghost. Like a faithful soldier, and as all servants of the altar should wish, he yielded up his life on the field, in the midst of an extensive and arduous tour of duty. He has fallen, gloriously triumphing under the banners of the cross. The God whom he served continually, it is trusted, was with him—that he guided him with his counsel, and afterwards received him to glory.

St. George's Church, Schenectady.

At a meeting of the church wardens and vestrymen of St. George's church, in the city of Schenectady, on the 23d day of September, 1830, the following preamble and resolutions were unanimously passed:—

Whereas the unexpected and afflicting intelligence of the death of the Right Rev. John Henry Hobart, D. D., bishop of the Protestant Episcopal Church in the diocese of New-York, has filled this vestry with grief; yet being deeply impressed with the obligation which binds us to submit with Christian resignation to this dispensation of Almighty God, it is

Resolved, That we will ever cherish a grateful remembrance of our departed diocesan, who, by the rectitude of his principles, the purity of his motives, the elevation of his apostolic character, his urbanity in private life, and his pure and unaffected piety, had secured the confidence and affection of both clergy and laity.

Resolved, That we feel it our duty on the present mournful occasion, to express not only our high sense of the promptitude, unprecedented zeal, and indefatigable exertions with which our late bishop laboured to advance the high interests of religion and the Church, of which he was so distinguished an ornament, and so unwearied a servant; but also our entire confidence in the soundness of his policy, and the correctness of his proceedings, whether in the affairs of his own diocese or in the concerns of the Church at large.

Resolved, That we offer our sincere condolence to the afflicted family of the deceased bishop; and pray that the grief which they experience in the loss of their revered head, may be lightened by the firm assurance that a faithful follower of Jesus Christ has been removed from this vale of tears to the peaceful mansions of his heavenly Father.

Resolved, That, as a public testimonial of our regret, the church be hung with the usual badges of mourning, and that the same be continued until the ensuing festival of the Nativity.

Resolved, That the rector transmit a copy of these resolutions to Mrs. Hobart, the respected relict of our late bishop.

Extract from the minutes.

PIERRE ALEXIS PROAL, Rector.
S. W. JONES, Clerk.

Christ Church, Green-Bay.

At a meeting of the vestry of Christ church, in the township of Green-Bay, convened on the receipt of intelligence of the death of the Right Rev. John Henry Hobart, D. D., bishop of the Protestant Episcopal Church in the diocese of

* This discourse was hastily penned the Saturday previous to its delivery, and before any particulars were known respecting the decease or interment of Bishop Hobart, except a rumour that his family were not with him.

the state of New-York, the following resolutions were unanimously adopted:—

Resolved, That this vestry has heard with deep regret of the decease of the Right Rev. Bishop Hobart, whose intellectual greatness, exalted private character, and eminent services in the cause of religion, entitle his memory to lasting veneration and love.

Resolved, That the members of this vestry, as a mark of the sense of the loss sustained by the Church by the death of Bishop Hobart, will wear the usual badge of mourning until the 25th of December next.

Resolved, That these resolutions be forwarded to the editors of the "North-western Journal," the "Gospel Messenger," and the "Christian Journal," with a request for their publication.

(Signed) A. G. ELLIS, Secretary.

There are other documents, which we intended to have inserted in this place, particularly extracts from the reports just published of the missionary and other societies; but we are compelled to omit them for want of room; and we therefore close the present course with the following handsome compliment, extracted from the American Quarterly Review for March, 1830, and sent some months since, by a much respected friend in an adjoining diocese, for insertion in the *Christian Journal*:

"Such worthy pillars of the independence of the Church are not wanting among us, even in that state which first rocked the cradle of anti-masonry. We will indulge our feelings for a moment, by citing the example of one excellent and learned prelate, who, indefatigable in the performance of his duties, is yet zealous without bigotry; who is the persecutor of no sect, the tool of no party; who spares no vice, yet wars with no innocent recreation; who is the fearless champion of truth, without being the inexorable persecutor of error. Equally removed from the extremes of fanaticism and indifference, he stands the bulwark of an enlightened and rational religion, an honour to the Church over which he presides, and to the Christianity which he professes. Having seen and studied the effects of a union of Church and State abroad, he has left his testimony against it."

For the *Christian Journal*.

Messrs. EDITORS,

In the *Missionary Herald* for November, is an account of the late meeting in Boston, of the American Board of Commissioners for Foreign Missions; and I perceive, with surprise and regret, among the honorary members of that board, present at the meetings, the name of a highly respected clergyman of the Protestant Episcopal Church in Boston! I was confidently persuaded that some error had been committed; that his name had been accidentally inserted by mistake, from the circumstance, that he might possibly have been present at the delivery of the annual sermon before that board; but on further reading, I found that he was not only present at the meetings, but actually a member of a committee on one of the

missions of that board! Now, Messrs. Editors, I would ask, How can a clergyman of the Episcopal Church justify himself for this act, of not only countenancing by his presence, but aiding by his assistance, the efforts of a dissenting missionary society, which he is bound to consider, and I presume actually does consider, as a schismatical society, engaged in the promotion of the cause of schism? To the consistent members of that society I have none but the kindest feelings; I honour them for their zeal in what they consider as the cause of their Divine Master; but I cannot but consider them as in an error, and I cannot, conscientiously, countenance any of their proceedings. Nor do I see how an Episcopal Clergyman can, without a violation of his ordination vows, be present at any of their meetings, or be instrumental, in any way, in aiding and abetting them. How can he do this, when he daily prays to be delivered, not only "from all false doctrine," but also from "heresy and schism?" I must say, I am grieved that any member of our Church should act thus inconsistently, and especially one from whom I did hope better things. I well recollect when the church of which this respected clergyman is rector, had a missionary association auxiliary to the American board; but I had learned that, through his instrumentality, that auxiliary had either been dissolved, or that its funds were now devoted to the General Missionary Society of our Church; and I was therefore the more surprised and disappointed, nay, grieved, at the step on which I have inadvertently. I do think, Messrs. Editors, that it becomes the clergy of our Church to beware how they set before the members of their parishes an example which they would not wish to see generally followed. I cordially award to the respected clergyman to whom I have alluded, my thanks for his zeal in the cause of missions—a zeal which I trust will produce beneficial effects throughout his diocese; but I would respectfully ask him, if his zeal for the true cause of missions would not be better shown, by confining himself to the institutions of his own Church, than by aiding those of another denomination? In a word, how can the author of the eloquent "Appeal in behalf of Missions, addressed to Episcopalians," reconcile it with his duty to the "Church of his affections," to patronize and aid the missions of another denomination? If he were to meet the missionaries of this society in a distant land, would he, nay, could he recognise them as authorized ambassadors of that Master, to whose cause he has devoted his life? If not, how can he aid in sending out these unauthorized ambassadors?

A LOVER OF CONSISTENCY.

Consecration of Bishop Benjamin T. Onderdonk.

In our October number we announced the gratifying intelligence of the election of a successor to the late lamented Bishop Hobart, in the Episcopate of this diocese, in the person of the Rev. Benjamin T. Onderdonk, D. D., one of the assistant ministers of Trinity church in this city; an event which was effected with unexampled unanimity and harmony. We have now the pleasure to announce to our readers the consummation of an event, in which the Church in this diocese is so deeply concerned, and on which her peace and prosperity so materially depend; in the consecration of the above-mentioned reverend gentleman to the high office to which he was called by the late annual convention.

This solemn act took place on Friday, the 26th of November, in St. John's chapel, in this city, and was one of the most impressive and imposing ceremonies we ever witnessed. A large number of the clergy of this diocese, and from the neighbouring states, attended the solemnity, besides a numerous congregation. There were present, the Right Rev. Bishop White, of Pennsylvania, the venerable presiding bishop of the Protestant Episcopal Church in the United States, by whom the office of consecration was performed, and whose appearance added greatly to the interest of the scene; and the Right Rev. Bishops Brownell, of Connecticut, and Onderdonk, of Pennsylvania, who assisted in the services, and in the imposition of hands. Morning prayer was read by the Rev. Dr. Lyell, rector of Christ church, the lessons by the Rev. Dr. Milnor, rector of St. George's church in this city, and the sermon preached by the Right Rev. Bishop Brownell. The bishop-elect was conducted to his seat in front of the chancel, by the Rev. Dr. Wainwright and the Rev. Mr. Richmond, who also assisted in the ceremony of investing him with the Episcopal robes. The certificate of his election, and the testimonial of the convention of the diocese, were read by the Rev. Levi S. Ives, the assistant secretary of that body. The testimonial of the standing committees of the several dioceses in the United States were read by the Rev. George Upsfold, M. D. the secretary of the standing committee of New-York; and the consent of the bishops to the consecration by the Rev. William Berrian, D. D. the president of the said committee. After the "laying on of hands," and before proceeding to the communion service, the Right Rev. Bishop White delivered the following brief and pertinent address, which coming from so venerable a source, and containing his valuable testimony to

the character and services of the late bishop, and to the talent and qualifications of the present, we give as follows:—

"BRETHREN,

"It is trusted by the presiding bishop that he will be borne with, while with brevity he gives vent to the sensibilities which possess him on this interesting occasion. It will easily be believed that the duty of the day cannot have been discharged without the tenderest recollection of a friend, for whom there has been cherished an affection from his very early years. With the grief occasioned by his decease, there is the consoling recollection of the virtues and services which embalm his memory in the estimation of his friends, of the churches which have been under his superintendence, of our Church generally throughout the Union, and of that portion of society who knew him only as a man, as a fellow-citizen, and as a Christian minister exterior to their respective pales.

"It is within a few months of twenty years since, in Trinity church in this city, he was consecrated to the Episcopacy by the imposition of the hands of the present speaker. On that occasion, as may be seen in his printed sermon, the consecrator, affirming an intimate knowledge of the subject of the ceremony, probably more exact than that of any other individual then present, did not hesitate to anticipate an abundant measure of usefulness. At the same time he indulged the expectation, grounded on the disparity of years, that when called from this earthly scene, he would leave behind him such a labourer in the vineyard of the Lord. The anticipation of usefulness has been amply realized. The expectation of survivorship was not unreasonable; but has been disappointed by the sovereign disposal of the Great Being, whose ways are unsearchable, and in whose hands are the "issues of life."

"Brethren, there has been the expression of these sentiments, partly from the wish to mingle the sorrow of the deliverers of them with that of the bereaved diocese; and partly to felicitate it on the choice of a successor; to whose merit it cannot but be a powerful testimony, that he is the individual on whom the deceased bishop would have wished the choice to fall—a fact, known to him who now affirms it; and who anticipates as confidently as is consistent with the uncertainty of all human affairs, a verifying of the opinion of your late diocesan, and that of the lately assembled representatives of your diocese.

"That this may be the result, will, it is to be expected, be a subject of your prayers."

EPISCOPAL ACTS.

In the Eastern Diocese.

On Thursday, the 14th of October last, the Right Rev. Bishop Griswold held an ordination in St. Paul's church, Windsor, Vermont, and admitted the Rev. William Barton, deacon, the minister of the parish, to the holy order of priests. The Rev. Messrs. Chase, Clapp, Howe, and Ballard, were present and assisting. Sermon by the bishop.

On Thursday, the 9th of December, the same right reverend gentleman held an ordination in Grace church, Boston, and admitted the Rev. George P. Haskins, deacon, to the holy order of priests. Sermon by the Rev. Alonzo Potter, rector of St. Paul's church, Boston. The holy rite of confirmation was administered in the evening. Sermon by the bishop.

In the Diocese of New-York.

At an ordination held in Trinity church, in this city, by the Right Rev. Bishop Onderdonk, of this diocese, on Wednesday, December 1, Mr. James D. Carder, tutor in Geneva College, was admitted to the holy order of deacons. Morning prayer was read by the Rev. George Upfold, M. D., rector of St. Thomas' church, New-York, who also presented the candidate; and the lessons by the Rev. Levi S. Ives, rector of St. Luke's church, New-York; and the exhortation delivered by the bishop.

At an ordination held by the same bishop, in St. John's chapel, in this city, on the second-Sunday in Advent, December 3, Mr. John V. Van Ingen was admitted to the same order. Morning prayer was read, and the candidate presented, by the Rev. William R. Whittingham, and the sermon preached by the bishop.

In the Diocese of New-Jersey.

On Sunday, the 9th of May, 1830, the Right Rev. Bishop Croes administered the holy rite of confirmation in Christ church, at New-Brunswick; on which occasion twenty persons availed themselves of the benefits of that rite.—On Monday, the 24th of the same month, he instituted the Rev. Henry M. Mason as rector of St. John's church at Salem.—On Wednesday, the 1st of September, he held a confirmation at Christ church, Middletown, when three persons were confirmed.—On the next day, at Christ church, Shrewsbury, he instituted the Rev. Harry Finch to the rectorship of that church; and also held a confirmation, at which eight persons presented themselves to renew and confirm their baptismal vows.—On Wednesday, the 1st day of December, by direction of the bishop, the Rev. Frederick Hensley, D. D. was instituted rector of St. Michael's church at Trenton, by the Rev. Clarkson Dunn, rector of Christ church, Newton.

In the Diocese of South-Carolina.

On the 20th Sunday after Trinity, October 24, 1830, the Right Rev. Bishop Bowen consecrated to the Christian worship of Almighty God, "The Chapel at Tottness," in St. Matthew's parish.

On the 12th of November a confirmation was held by the same bishop in St. Paul's church, Radcliffeborough, when 58 persons of that congregation and of St. Michael's and St. Philip's partook of that rite.

In the Diocese of Quebec.

On Thursday, the 14th of October, the bishop administered the apostolic rite of confirmation to 21 persons, in the church at Woodhouse, Upper-Canada. The services of the day were rendered more than usually impressive by the baptism of four adults, who received that holy sacrament before the congregation, according to the solemn and affecting ritual of our Church. A sermon was preached on the occasion, from Rom. ii. 28, 29.

On the following day, the bishop left Woodhouse for the Mohawk village on Grand River. The bishop consecrated St. Paul's church in that village, and the burial-ground adjacent. On Sunday, the 17th, this church, the oldest but one in the diocese, built originally by the crown for the benefit of the Indians of the Six Nations, has lately undergone a thorough repair, at the expense of the New England Company, under the directions and inspection of the Rev. R. Luggier. The bishop, through the medium of the interpreter, delivered a short and plain discourse, taking for his text Lev. xxvi. 2, "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord."

At the same time eighty-nine persons were confirmed, above 80 of whom were Indians. The scene was pleasing and encouraging, particularly when the congregation joined in singing. The voices of the Indians are peculiarly melodious, and they who have not heard them can hardly conceive the really affecting manner in which this part of their public worship is performed.

In the Diocese of Nova-Scotia.

We copy from the Episcopal Watchman of the 11th December, the following account of a recent visitation, taken from the Halifax Free Press, of the Right Rev. Bishop Inglis. The bishop was attended throughout this visitation by the venerable Archdeacon Coater, M. A., of St. John's College, Cambridge, and was accompanied above one hundred miles by the Rev. Edwin Jacob, D. D., of Corpus Christi College, Oxford, vice-president of the university at Fredericton, New-Brunswick:—

"St. John, New-Brunswick.

"On Monday, the 13th September, the bishop of the diocese concluded his

cond visitation of this province, and left St. John in the steam-boat for Annapolis. We are happy to say that he appears to have suffered no loss of health from the great exertions he has made; and that he had much to gratify him in this portion of his spiritual charge. The deep interest which the bishop takes in our ecclesiastical concerns, his diligence in attending to every the most minute particular connected with them, his paternal conduct towards his clergy, and his kindness and affability to all who have had occasion to approach him, cannot fail to have made a strong impression among the many which he has visited. Of the bishop's activity in the performance of his arduous duty, a judgment may be formed from the following account of his proceedings, after the meeting of the clergy at Fredericton, which took place on Thursday, August 19 — a period of 24 days:—

"August 21, visited Prince William; consecrated the lower church, and confirmed, Sunday, 22d, consecrated the upper church in the forenoon, confirmed in the afternoon; in all 46.—24th, preached to a crowded congregation, nearly all of the church, at Woodstock, and confirmed 99 persons. After service, set off for Kent, in order to ascertain the best mode of supplying that large and flourishing district with the churches it requires, (and which the people are ready to erect,) and with clerical care. Returned to Fredericton on Friday evening.—28th, confirmed 17 persons at Burton.—Sunday, 29th, visited Gage-Town, and admitted to priests' orders, the Rev. Messrs. Street and Jarvis. The sermon on that occasion was preached by the Rev. Dr. Somerville. There were at least 30 communicants. In the afternoon confirmed 36 persons.—30th, confirmed 29 persons at White's Point, Grand Lake.—31st, visited the Nepesic settlement; confirmed 37 persons at Coot's Hill, at the house of Mr. Mahood, there being no church as yet. The people propose to build one, and a subscription to the amount of 130*l*. has been made already for the purpose. Every prospect of a flourishing congregation.—September 1, confirmed 10 persons at Westfield, and proceeded thence to St. John.—4th, confirmed 34 persons at Hampton.—Sunday, 5th, visited Kingston. The church, which is large enough to contain nearly 500 persons, was crowded both morning and afternoon. Confirmed 90 persons.—6th, confirmed 24 persons at Springfield.—7th, confirmed 51 persons at Sussex-Vale.—8th, after service at Norton, returned to St. John.—10th, visited the national school at Carleton.—11th, presided at a meeting of the district committee of the Society for Promoting Christian Knowledge.—12th, preached for the benefit of that committee, at Trinity church in the fore-

noon, and in the afternoon preached at St. John's chapel.

"The whole number of persons admitted to confirmation, during this visit, in the various missions of this province, is 716."

Tribute to the Memory of Henry M^r Farlan.

At page 286 of our present volume we noticed the death of this greatly esteemed friend. It gives us pleasure to add the following just tribute to his memory, extracted from the 14th annual report of the board of managers of the New-York Protestant Episcopal Missionary Society. After a very happily expressed testimony of affection and regard for the memory of our late much lamented diocesan, the report proceeds:—"But we are not only called upon to weep over the remains of the head of our institution, but also to deplore the loss of our worthy, active, zealous, and indelible senior vice-president, Henry M^r Farlan, esq.—a pious Christian, a sound and well-instructed Churchman. The interests of this institution, and of every other, whether local or general, having for its object the promotion of true religion in connexion with the Church of God, ever found in Mr. M^r Farlan a liberal and efficient supporter.—Many of our brother Churchmen, from various parts of the diocese, now within these walls, who have often witnessed his generous zeal and devotion in the cause of the Church, we doubt not, will cordially unite with us in rendering the homage of our sincere respect for the memory and character of our deceased and excellent friend. Need we apologize for so long detaining you from the record of the business transactions of the year? Oh! how rejoiced should we be, if our hearts could have been spared the agonizing pang of paying this tribute of affectionate remembrance of our deceased friends; but 'God's will be done,' should be our language, as it was that of our venerated bishop, in those hours of pain and suffering which preceded his entrance into the mansions of happiness and glory."

Obituary Notices.

THE REV. JOHN C. PORTER.

THIS young man, the son of Mr. Giles W. Porter, of Albany, died in Wilkinson county, Mississippi, on the 20th October, in the 23d year of his age. Mr. Porter was born in this city, and received his first education at the Albany academy, at which he was one of the brightest scholars, and was particularly noted at its annual exhibitions, for his graceful and forcible manner of speaking. He completed his studies at the Episcopal General Theological Seminary, and received deacons' orders about two years ago. He shortly after went to the south, where he was actively engaged in the service of the church, when death cut him off. The following notice of him is copied from the "Natchez," a paper printed in Natchez, Mississippi.—*Albany Daily Advertiser*.

"Mr. Porter was a native of Albany, New-York, had resided in this state about

two years, and had officiated in the Episcopal church at Woodville, and came by invitation to this city some ten or twelve months ago, and was constituted rector of Trinity church. In July last, he took leave of this congregation to visit the one to which he had formerly preached. His health generally throughout the summer had been good, and he had proposed to return to Natchez in a short time. He however became sick, but soon recovered so as to enable him to ride on horseback. To discharge what he considered a sacred duty, he exposed himself; the disease which had previously afflicted him, returned with great violence, and in a few days he died. Every medical aid was afforded him, every kindness and attention was given to him, that it was possible for him to receive. Though among strangers, yet they were his countrymen, and he resided in the mansion of one whose amiable disposition and liberal hospitality the deceased experienced to the utmost extent.

"Our previous reflections were the result of comparison. Mr. Porter was a stranger among us, young, highly gifted, and of the most exalted feelings, and our imaginations carried us to the home of his father; had he died in his native city, under his parent's roof, amidst relatives and numerous friends, how would his loss have been deplored! in what manner would they have shown a respect to his memory!

"To speak in praise of the dead is an every-day custom; even slanderers will shrink from their enmity, and join in the eulogium of one dead, whom they hated while living. But how to speak of such a man as Mr. Porter was, and not to say that which has been said of hundreds in mere flattery and obsequiousness to the living, is not to be done; but we only say that which all do know who came within the circle of his intimacies. Nature had given to him an intelligent mind—had largely endowed it; education had greatly improved it. A minister of the Gospel, he was sincere in his faith, liberal and tolerant to every one who believed not with him. A Christian, he was mild and gentle to all with whom he had intercourse; and all who had intercourse with him most deeply regret his death. In the pulpit his discourses were forcible, but abounding with beauties; his eloquence was that of a man who felt what he spoke, and could not but practise what he taught.

"We have thus given expression to our individual opinions and to our feelings. In a few days the congregation of which he was the pastor will give, in a public manner, an appropriate expression of the high sense it entertained of the merits of the deceased, and of the loss sustained by his death."

EDWARD P. EASTBURN.

Died at sea, on the 7th of November last, on his way from Liverpool to Charleston, South-Carolina, EDWARD P. EASTBURN, brother of the Rev. Manton Eastburn, and candidate for orders in this diocese, in the 21st year of his age. The death of this excellent young man has cast a deep gloom over a wide circle of relatives and friends. He left this city, his native place, in July last, to try the effect of a change of climate on his enfeebled health, the state of which had previously compelled him to abandon his studies in the General Theological Seminary. Accompanied by his mother and sister, he proceeded to England, where he remained about two months, when, by the advice of his physician, he embarked for Charleston, intending to spend the winter in that city. The inscrutable providence of Almighty God did not permit his arrival; but, two days before the vessel reached her destined port, his immortal spirit winged its flight to the mansions above. His remains were interred in St. Michael's church, Charleston, on the arrival of the vessel.

Female Missionary Association of St. John's Church, Yonkers.

An auxiliary missionary association has lately been formed by the ladies of the parish of St. John's church, Yonkers; its object being to aid the funds of the New-York Protestant Episcopal Missionary Society. The same ladies recently raised the sum of one hundred and seventy-four dollars, which was appropriated towards defraying the expense of a new roof to the church.

Literary Honour.

At the commencement of Dickinson College, at Carlisle, Pennsylvania, in September last, the degree of D. D. was conferred on the Rev. Gregory T. Bedell, rector of St. Andrew's church, Philadelphia.

Sword's Pocket Almanack, Churchman's Calendar, and Ecclesiastical Register.

This valuable little manual for the year of our Lord 1831, has just issued from the press, and is for sale at the store of the publishers, 137 Broadway. It is comprised in 100 pages of closely printed matter, and, to make it accessible to every one, is offered at the low price of 25 cents. Its utility to Church people will be obvious from the following brief compend of its contents:—The calendar pages contain every thing that is useful in a work of the kind, and they are followed by a concise explanation of the festivals and fasts of the Church.—Lists of the bishops and clergy of the American Episcopal Church, of the archbishops and bishops of the united Church of England and Ireland.

of the bishops of the Scotch Episcopal Church, of the English bishops in the British colonies and islands, of the clergy of the dioceses of Nova-Scotia and Quebec, of the standing committees in the several dioceses in the United States, of the convocation meetings, and secretaries of the conventions of the same—Directions for candidates for orders, and lists of religious, scientific, and literary institutions connected with the Church in the United States, &c. &c. The list of clergy is corrected to December, and can confidently be pronounced the most correct list extant. The number is shown to be 534, of the following states, viz. Maine 4, New-Hampshire 8, Massachusetts 31, Vermont 11, Rhode-Island 8, Connecticut 59, New-York 129, New-Jersey 20, Pennsylvania 60, Delaware 6, Maryland 62, Virginia 43, North-Carolina 11, South-Carolina 34, Georgia 3, Ohio 16, Mississippi 4, Kentucky 3, Tennessee 3, Alabama 2, Louisiana 3, Missouri Territory 3, Michigan Territory 5, Florida 2. Of this list eleven are bishops, viz. of the Eastern Diocese (composed of the states of Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island,) 1, of Connecticut 1, New-York 1, New-Jersey 1, Pennsylvania 2, Maryland 1, Virginia 2, South-Carolina 1, and Ohio 1. Thirty-three of the clergy are graduates of the General Theological Seminary.

Valedictory Address.

THE CHRISTIAN JOURNAL ceases to be published with this number. After fourteen years of labour, the conductors and publishers are constrained to announce its discontinuance. This step is not to be ascribed to weariness of toil. On the contrary, while they see and feel the necessity of the measure, they have no little reluctance in complying with it, and could the work under existing circumstances consistently be continued, they would most cheerfully devote their time and labour as heretofore. That they have felt an high interest in its welfare, and have earnestly desired its continuance, they freely confess: but it cannot be expected that a work of this kind can be sustained without the aid of adequate funds; and it is altogether from the want of this aid that the CHRISTIAN JOURNAL now ceases to exist. It is true, the subscription list has at no

time been short of a sufficient number of names to defray the actual expense of publication; but so great has been the deficiency in payments, that a very large sum would be necessary to liquidate the debt incurred by it, without allowing any thing for the labour required in managing its concerns.

In reviewing what is past, the conductors and publishers humbly hope that their labours have not been altogether profitless to the great cause of Christian faith and practice, and especially to that portion of the Church of Christ represented by the communion with which they have the privilege and the happiness to be connected, and for whose use it was more particularly designed. The course now adopted is the more regretted, because of the entertainment of confidence in the hope above expressed, because of the benefits to be expected from its continuance, and because also of the work having originated with our late most excellent and never-to-be-forgotten diocesan, under whose sole direction it was for several years published, and with whom, to the latest period of his life, it continued an object of great favour and regard. The knowledge of this fact cheered the conductors and publishers, and tended greatly to induce them to persevere, long after every hope of remuneration was abandoned.

To those subscribers who have been punctual in their payments, and to the contributors generally, the conductors and publishers embrace this last opportunity to tender their most grateful acknowledgments: and now that the work is discontinued, it is hoped and expected that all who are in arrears will see the necessity of discharging with promptness their dues to the CHRISTIAN JOURNAL.



